

QUESTION BOX

NOTE.—Questions are taken from all pages and occasionally include advertisements. The contest is open only to subscribers.

1. Who lives in Riceville, Iowa?
2. Who was born, converted and baptized in Cato, Kansas?
3. "We'll embark on a luxurious steamer"—where will this happen?
4. What stands unaltered by attack?
5. In what country does Rev. A. Mauricio live?
6. Who "commands the loving confidence of all his co-laborers"?
7. What happened on January 16th?
8. Who died January 5, 1934?
9. What country is said to be "part of our economic system"?
10. What Chinese words mean "Illustrious Virtue"?
11. Where are 2,000 eggs shipped each week?
12. Who was married on November 28, 1816?
13. What new dictionary has over 14,000 words?
14. Who was graduated from the Baptist Missionary Training School in 1909?
15. In what place do only 10 men out of 80 have regular work?
16. What do the figures 65,265 represent?
17. "It is certainly wonderful"—to what does this refer?
18. What is scheduled to take place October 20, 1934?

Prizes for 1934

For correct answers to every question in all issues, January to December inclusive, a prize of a year's subscription to *MISSIONS* or a worthwhile missionary book will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and one prize will be awarded. All answers must reach us not later than January 1, 1935, to receive credit.

Instructions to Subscribers

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Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed. Send both the old and the new address when requesting change.

MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

Publication Office, 10 Ferry Street, Concord, N. H.

Executive and Editorial Offices, 152 Madison Ave., New York City

Vol. 25

MARCH, 1934

No. 3

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Are You Going to Berlin?

*A communication from the Northern Baptist members
on the Baptist World Alliance Executive Committee*

Dear Brethren:

You know that the Fifth Baptist World Congress is to meet in Berlin, August 4-10, 1934.

We are certain that those who have attended former Congresses will desire to be present. They

know that these assemblies, composed of men from all parts of the earth, are occasions when, as at no other time, the meaning of our world fellowship comes home to us. Interest in one another is deepened, understanding of one

another is widened, and life is enriched by new friendships.

This Fifth Baptist World Congress is likely to prove the most valuable and helpful we have ever held. The Executive Committee has fixed the Congress for 1934 in Berlin not without recognition of the difficulties involved, but with the feeling that our going will mean a great deal to us and to the German Baptists.

The invitation of the German Baptist brethren for the World Alliance to meet with them was extended many years ago, and has been renewed from time to time; this particular Congress to be held at Berlin has already been postponed one year. No invitation could be more urgent than the one they now extend to us. They feel that the service to be rendered to their cause by our coming would be of inestimable value. We therefore hope most earnestly that those who can will do their utmost to be at Berlin.

From the first, Northern Baptists have been interested in the Baptist World Alliance. Dr. Lathan A. Crandall was chairman of the committee which in 1905 drew

Decisive Gifts

THE grain that tips the scale has a value out of all proportion to its weight. That is why at this juncture individual gifts are so important. Unified budget receipts are less than a year ago, but near enough to last year's record for us to overcome the difference. Your gift over and above any usual or pledged donation may be decisive on the side of victory.

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MISSIONS •

Page 131

up the Constitution of the Alliance; its first treasurer was the Hon. Henry Kirke Porter; and for twelve years (1911-1923) Dr. R. S. MacArthur of New York was president. The sense of our world-fellowship is widespread among Northern Baptists, and we do not doubt that it will find renewed expression in the attendance of many of us at Berlin next August.

Information as to conditions of travel may be obtained from: Walter H. Woods Co., 80 Boylston St., Boston, Mass.

Yours in fellowship and service,

CLIFTON D. GRAY

WILLIAM S. ABERNETHY

ALBERT W. BEAVEN

Members Executive Committee

Credentials for Berlin

Northern Baptists who plan to attend the meeting of the Baptist World Alliance to be held in Berlin, Germany, next August should provide themselves with credentials, which can be obtained from the Corresponding Secretary of the Northern Baptist Convention, Dr. Maurice A. Levy, 420 Elmira Street, Williamsport, Pa. The registration fee is 10 German Marks to be paid until the delegate presents his credentials in Berlin.

WHO'S WHO

In This Issue

George P. Beers is pastor of the First Baptist Church of Paterson, N. J.

Lloyd Eller is a missionary in Bengal-Orissa, in service since 1929.

Kathryn Millam is the daughter of the Baptist colporter-missionary whose experience she describes.

Dryden Linsley Phelps is a missionary in West China, in service since 1929.

Jay S. Stowell is Secretary of the Methodist Church Extension Society of Philadelphia.

A. L. Warnshuis is Secretary of the International Missionary Council, with headquarters in New York.

Do They Like It?

You can answer this question by reading the following tributes to the magazine by its appreciative readers. Nine states are represented

Such consensus of opinion must have a reason

I have been a Baptist a little over one year. I write to tell you that *MISSIONS* is the most interesting missionary magazine that I have ever read.—*Mrs. Harley E. Trout*, Warren, Ind.

The December issue was the best of the better. The magazine is informing and stimulating. It looks good to the eye and it reads well.—*Rev. G. A. Fairbank*, McGraw, N. Y.

I congratulate you on producing such an ever-improving missionary magazine.—*George A. Huntley, M.D.*, Brookline, Mass.

My subscription to *MISSIONS* was a present from a dear friend last year, and how I did enjoy it!—*Grace F. Beach*, New Milford, Conn.

I wouldn't know how to get along without *MISSIONS*. It is certainly wonderful.—*Louis Vannoy*, Stumptown, W. Va.

I am glad to have joined that vast number of folks reading *MISSIONS* from cover to cover. Since I've been a subscriber of this gifted magazine I've had lots of pictures of the foreign field as well as the home field opened to my mind.—*Mrs. F. C. Watts*, Madison, Ind.

MISSIONS is certainly a very fine magazine. I think it is the best of its kind. I find each number most interesting and profitable.—*Rev. A. M. Bailey*, Greenville, Mich.

I have read *MISSIONS* for a number of years. I have enjoyed it more this year. It has always been good, but the last three or four issues have been splendid.—*Mrs. John Birge*, Whittier, Cal.

I wish I might tell you the pleasure I have in reading *MISSIONS*, and how I look forward to each issue.—*Mabel Purinton*, Topsham, Maine.

Tonight I realized anew the wealth that comes to us in each issue. We are proud of our magazine and know that it is a blessed inspiration to you who give, as well as to us who receive, its message of sharing in lives, in resources, and in spirit.—*Mrs. A. V. Gillespie*, Rochester, N. Y.

MISSIONS is a wonderful magazine. Each copy seems to get better.—*Benza Race*, Hudson, N. Y.

MISSIONS is better than ever, and we use it as a family magazine. I find much of value and interest in it for my 12- and 9-year-old children.—*Mrs. Ernest L. Converse*, Concord, N. H.

If you concur in these sentiments why not
subscribe for some friends and give
them the same enjoyment

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The Depression Is Gone!

Business recovery is here. Missionary recovery is beginning. You can help hasten it if you have an extra Ten Dollars. Read this and you will see

DO YOU know that for the first time in more than three years, the missionary outlook for Northern Baptists begins to look brighter? Receipts for January are reported as 92% of the receipts for the corresponding month a year ago. *This is the fourth consecutive month* in which contributions have shown an upward trend. For the first time the margin of loss has become so narrow as to

bring its complete elimination before the close of the year, April 30, well within the range of possibility.

We know that business recovery in the world is a fact. We hope that missionary recovery is now also an established fact. But its actual realization will depend on your cooperation.

With good prospects to hold the missionary line, the **EXTRA TEN CLUB** plan was announced as an

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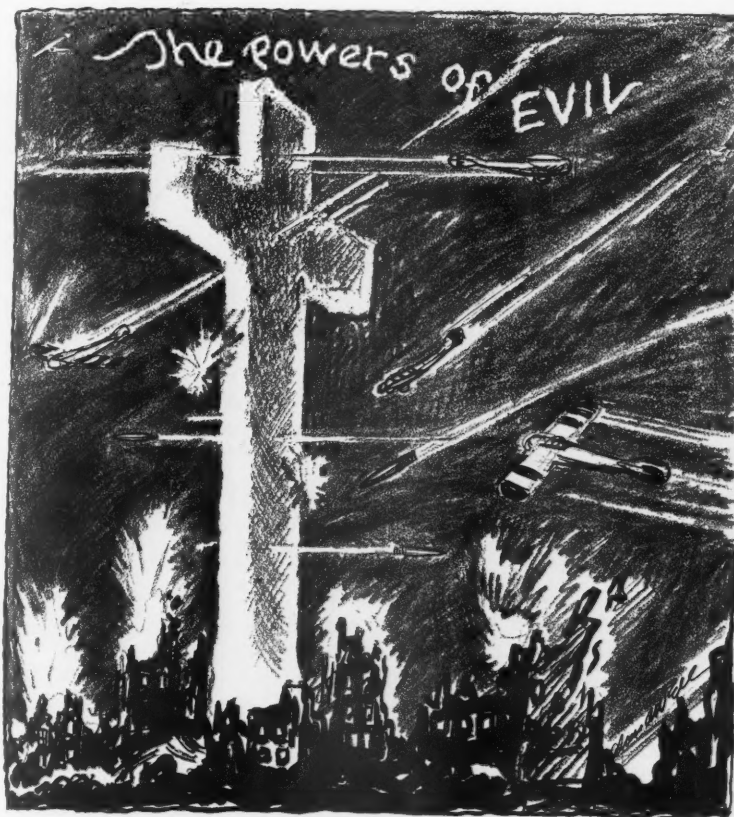
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informal fellowship for missionary recovery. The aim is to obtain from individual Baptists extra gifts of ten dollars each, or multiples of that sum. The only conditions of membership are the signing of a registration card and the subsequent payment of the EXTRA TEN or TENS.

They Cannot Destroy It

A CARTOON BY CHARLES A. WELLS



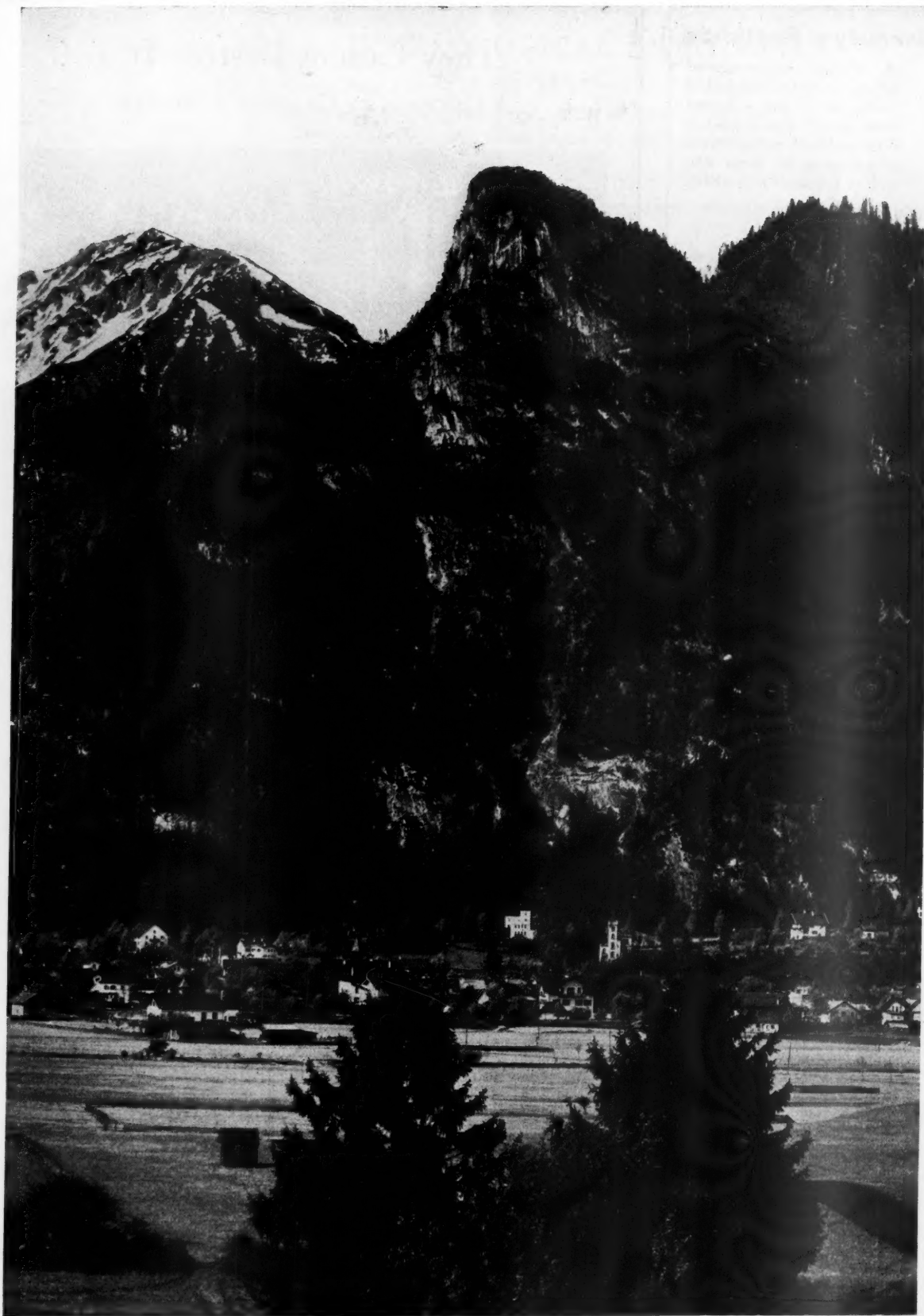
EVERYTHING of the past is under fire today, and there is much destruction. Banking, industry, government, education, old scientific hypotheses, democracy, even Christianity itself,—all are under a devastating attack. None of us has escaped the shattering reverberations of the past months and years.

But there is something in life that is remaining fixed, unchanged. Missiles hurled at it explode harmlessly. The enemy may dive right into it like dare-devil airmen during the war; but they look back to find it unaffected. Its substance is beyond their power to touch. Its reality is beyond their ability to remove. It stands unaltered by attack, uneffaced by destruction, unchanged by time.

The purpose of the world Christian program is to put into men's lives everywhere the meaning and reality of the Cross!

—CHARLES A. WELLS.

If this movement becomes popularized, many thousands of Baptists will contribute an *Extra Ten Dollars* to stop missionary re-trenchment once for all. In his preliminary announcement Dr. W. H. Bowler referred to the plan (Continued on page 156)



Courtesy German Information Bureau

Picturesque setting of the village of Oberammergau in the Bavarian Alps. Most Baptists attending the World Congress in Berlin will plan to witness the 500th anniversary presentation of the Passion Play



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MISSIONS

VOL. 25, NO. 3



MARCH, 1934

How Would You Have Decided?

THERE seems to be misgiving over the approaching Baptist World Congress in Berlin; yet it ought to fire the imagination. Consider the prospect. To Berlin, where men seek to make the church an "ecclesiastical department of the state," Baptists bring their emphasis on the separation of church and state. To Berlin, where a Bishop repudiates the "spirit of Christian world citizenship," Baptists come demonstrating the reality of Christian internationalism. To Berlin, with its effort to control religion against the protest of 6,000 Lutheran pastors, Baptists come from all over the world with their own historic insistence on religious freedom. To Berlin, with its "Aryan paragraph" of race prejudice, Baptists come with the New Testament paragraph, "neither Jew nor Greek, neither bond nor free . . . ye are all one in Christ Jesus." When have Baptists ever assembled in a setting so out of accord with their heritage, ideals and spirit?

At the Executive Committee meeting last November, economic and financial considerations urged another Congress postponement. Expediency suggested meeting elsewhere. The determining factor behind the decision may now be told. Three times the Baptists of Germany have invited the Baptist World Alliance to meet in Berlin. This year marks their centennial. On April 23, 1834, Rev. J. G. Oncken at Hamburg founded the first Baptist church in Germany. Last November the entire Baptist movement, along with the other Free Evangelical churches, was in danger of being merged into the newly constituted *Reichskirche* or national church. For the Committee to have declined the third invitation could easily have been construed as

lack of sympathy, understanding, cooperation, fellowship, precisely at a time when these were supremely needed. Such a decision might have had irremediable consequences.

Since then the danger, fortunately, has somewhat subsided. Just now there is too much united Protestant and Catholic protest to further *gleichschaltung* of the church. Of course, no man can predict what will happen by next August. The plan may be modified, postponed or abandoned. On the other hand, opposition may be relentlessly crushed.

How would you have decided? Doubtless as the Committee did, even while it recognized the possibility of risk and of misgiving. Its decision evidences optimism, courage, faith. Already an international gathering of Baptists in Berlin seems assured. The government has promised *volle verhandlungsfreiheit*, full freedom of proceedings. Into a religious situation, the implications of which go far beyond the borders of Germany, the presence of the Baptist World Congress should bring moral support. Its sessions should strengthen Christian fellowship everywhere. Its five important Commissions should throw light on some of the major issues of today. Finally, Baptists are given a unique opportunity to proclaim again certain eternal principles concerning which all authorities, in whatever nation religious liberty is being curtailed, need to be made aware.

In the providence of God, the Fifth Baptist World Congress should mark an historic milestone in Baptist world-wide progress. "For such a time as this," is the announced theme for the Northern Baptist Convention at Rochester.

How appropriately it can also apply to Berlin!



The World Today



Current Events of Missionary Interest

Roman Catholic Priest Praises Roger Williams

A NEW chapter in the religious life of America and in the effort to remove race and religious prejudice was written during the winter months by the National Conference of Jews and Christians. At a remarkable meeting in the big ballroom of the Pennsylvania Hotel in New York on January 22nd, attended by more than 1,000 people of all faiths, three itinerating "ambassadors of good-will," Father J. Elliot Ross, Rabbi Morris S. Lazaron and Rev. Everett R. Clinchy, told the story of their extraordinary tour of 9,000 miles across the United States. It had carried them into 39 leading cities, 26 states, 23 broadcasting studios, and before audiences totaling well beyond 75,000. Nearly 130 separate meetings were held. The three men reported their trip in dialog form, standing side by side on the platform and carrying on an extended conversation among themselves for the benefit of the audience. It was an unusually effective method of telling what had happened. Their dialog was replete with humorous incidents, thrilling experiences, and expressions of fraternity and good-will which received spirited applause. Most striking was the tribute paid by the Roman Catholic priest to Roger Williams and his fight for religious liberty in America. Father Ross said that "religious liberty was made in America and we must keep it safe from old world jealousies and divisions. It is the most significant contribution of America to the theory and practice of government." Mr. Clinchy, a Presbyterian minister, explained the tour by saying, "We gave a demonstration of the fact that a Catholic priest, a Jewish rabbi and a Protestant minister can live together harmoniously." The whole purpose of the National Conference of Jews and Christians, of which Dr. Robert A. Ashworth, former Editor of *The Baptist* is Secretary, has been defined by the Hon. Newton D. Baker, one of its co-chairmen, as "to moderate and finally to eliminate a system of prejudices which disfigures and distorts our business, social and political relations." At the New York meeting, the three "returning missionaries" revealed how they had in large measure succeeded in giving effect to this high purpose.

The American Marines Stay at Home and Cuba Elects Another President

WITH the resignation of President Grau San Martin and the selection of Roberto Mendieta as provisional president, Cuba has definitely removed the threat of a social upheaval. When the despotic Machado fled from the country, Cespedes was chosen provisional president. He had not been in office a month when he was swept aside by an uprising of soldiers, students and workers, who put Professor Grau San Martin into power. A terroristic revolution seemed imminent. Grau San Martin and his followers were determined to make Cuba independent of foreign control. Sugar mills were seized, and also the properties of the Light and Power Company, all owned by Americans. The large Spanish colony in Cuba and its important business interests were upset by a decree requiring at least 50 per cent of all employees of any concern to consist of Cubans. Spain appealed to the United States in behalf of the rights of its nationals. The issues thus raised were exceedingly difficult for our government, especially in view of its manifest desire to avoid military intervention.

It was a bold act of faith when Secretary of State Cordell Hull in the Pan-American Congress at Montevideo declared that the United States would never intervene with its armed forces in the affairs of another state. This was followed by President Roosevelt's epoch-making address before the Woodrow Wilson Foundation, in which he stated that the maintenance of constitutional government in other countries was not an obligation devolving upon the United States alone. "It is only if and when the failure of orderly processes affects the other nations of the continent," he said, "that it becomes their concern; and the point to stress is that in such an event it becomes the joint concern of a whole continent in which we are all neighbors." The effect of these declarations in all parts of Latin-America, and especially in Cuba, has been excellent.

After four months in office President Grau San Martin resigned. He had proved himself to be a strong executive, but he had never won popular support. Only a small section of the Cuban revolutionists were behind him. It was abundantly manifested that no administration could effect the salva-

tion of Cuba without the cooperation of our government. The life of the people and the very existence of the state depends upon sugar. If the mills do not grind the cane, there is no money in circulation and no income for the government. President Grau San Martin stretched the patience of Cuba to the limit, and finally bowed to the inevitable.

The new President, Roberto Mendieta, is a man of experience and the head of one of the strong political parties. Within five days of his assuming office, President Roosevelt recognized his government, assured that the new administration in Havana had behind it sufficient popular support to justify recognition.

While President Roosevelt has freely surrendered all possibility of armed intervention in a Latin-American state, he still retains a powerful means of control in the right to grant or withhold recognition. He has used this power discreetly. Cuba needs help in securing the refunding of its heavy foreign debt, and the assignment of a fair quota of Cuba's sugar in our market. Cuba is a part of our economic system. The United States occupies here a position as dominant as that formerly held by Spain. The effect of our dominance has been fully as unhappy. Americans must recognize responsibility for the social effects of our foreign investments. And this explains the concern of Christian missions in developments in Cuba and in the attitudes of the United States.

(NOTE.—We are indebted to Secretary Charles S. Detweiler for this informing review of recent developments in Cuba. For the background to what has happened, see "The Long Expected Explosion Occurs in Cuba," *MISSIONS*, November, 1933, page 518.—ED.)

Kentucky Splashes the First Stain

A NEGRO youth, only 20 years old, was taken by a mob from a jail in Hazard (well named in this instance), Kentucky, on the night of January 24th and hanged in a mountain cemetery. Thus Kentucky achieves the disgraceful distinction of beginning the lynching record for 1934. How many in the mob were prompted by last fall's action of a certain state official in condoning lynching, will never be known. Lynching, like kidnapping, needs federal legislation to stamp it out.

Six Thousand Preachers Revolt in Germany

THE world is witnessing a modern parallel to an ancient story. In the Old Testament we are told of 7,000 men who refused to bow the knee to Baal. In Germany the number, however, is nearer 6,000. What had come to be regarded as an unimpeded march toward a totalitarian state, is finding its first serious check in the reported revolt of 6,000 Lutheran pastors. They have apparently forced the resignation of Bishop Müller's cabinet. The Bishop has not yet been consecrated to his high office. The event was postponed when signs of revolt appeared. The protesting pastors object to the "Aryan clause" in the Christian church. They refuse to have the Bible, and especially the Old Testament, revised so as to conform to Nazi doctrines. With true Luther spirit, they are protesting against the curtailment of religious liberty. On the first Sunday in January, according to press reports, from thousands of pulpits in Germany they proclaimed to their congregations that "resistance to tyranny is obedience to God."

There is something far more significant here than a modern phase of the historic struggle between church and state. *The New York Times* makes this trenchant observation: "The Protestant pastors are saying things that drive at the very heart of the Hitler doctrine. To fight for freedom of religious thought is to fight for freedom of thought. . . . Civil freedom has disappeared. This religious revolt gives the opportunity, with good cause and on a fair pretext, to show resentment and resistance to the excesses of the Nazi movement." It may have been assumed that Protestantism, having been born, nurtured, developed in Germany, could be *gleichgeschaltet* like everything else. The world is again learning that some things in life cannot be regimented, and that 2,000 years have not changed the truth that "where the Spirit of the Lord is, there is liberty." In commenting on this ecclesiastical rebellion the Archbishop of Canterbury in England said, "I cannot but admire and watch with the deepest interest the courageous efforts of many fellow-Christians in Germany to secure that, while willingly rendering unto Caesar the things that are Caesar's, they shall be at liberty to render unto God the things that are God's."





A BELLE OF GERMANY

Baptists who attend the Fifth Baptist World Congress in Berlin and who later tour Germany will see hundreds of courteous and friendly girls like this charming little maiden from a village in Hesse

HILDESHEIM

The city of Hildesheim, near Hanover in central Germany, is well over 1,000 years old. It has been a Bishop's See since the year 820 and was a member of the Hanseatic League in the year 1241. Note the fountain in the foreground which carries the date 1540



The Guild House of the Butchers, erected in Hildesheim in the 16th century

DINKELSBUEHL

Southwest of Nuremburg are two medieval cities, Rothenburg and Dinkelsbuehl. Both can be visited by auto from Nuremburg. Dinkelsbuehl is probably the older of the two. Scores of buildings, date back to the tenth and eleventh centuries

Being somewhat off the beaten path of the hasty globe trotter, the simplicity of medieval life still found here has not been spoiled by contact with the outside world

To walk through the beautiful Rothenburger Tor (City Gate) shown in the picture, and along the streets of Dinkelsbuehl is like turning the clock back for centuries and seeing life as it was hundreds of years ago



BERLIN

The Brandenburger Tor at the head of the world famous avenue UNTER DEN LINDEN. Beyond it lies the beautiful park known as the Tiergarten. At the opposite end of the avenue stands the palace of the former Kaiser and across from the palace, the Cathedral of St. Paul

Every Baptist who attends the Berlin Congress will undoubtedly either walk through or ride by bus past the Brandenburger Tor



Photographs by Courtesy of German Information Bureau

If you are not married, Mr. Phelps suggests that you come over to West China and see how it is done there



THE BRIDAL PARTY OF DR. AND MRS. GORDON LOH

In the back row stand Dr. Joseph Taylor, Miss Sarah B. Downer and President Lincoln Dsang of the West China Union University staff. The bride is from the Department of Fine Arts and the groom from the College of Medicine

Are You Married?

By DRYDEN LINSLEY PHELPS



ARE you married? If not, come to West China to learn how it is done nowadays! Dean Charles R. Brown of Yale once remarked that poor preachers managed somehow to secure the most intelligent and beautiful girls for wives and that other professional men had to take what was left! (Mis-

sionaries come within the "preacher class" in this respect.) Is it because the clerics, destitute in worldly goods, have yet the gift of honeyed words?

Romance and plenty of adventure feature this fascinating story of six happy marriages in West China

Well, however that may be, our young Baptist men in West China possess this magic heliotropism by which the finest blooms are drawn sunward. The Baptist Mission here, and the Baptist College in this West China Union University are by no means the largest. But let me tell you, it is *quality* and *perspicacity* which count. The lovely and splendid girls which we cannot grow sufficient of within our own ranks, we annex by marriage.

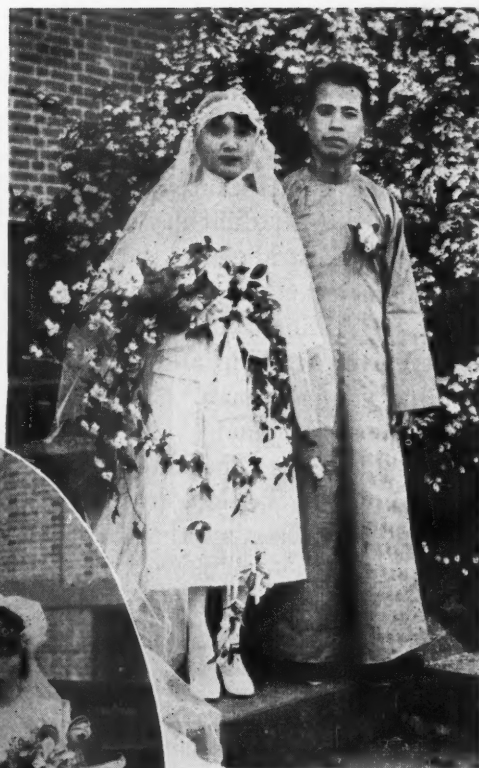
Romance? Bushels of it. Adventure? Let Byrd sail his ship up the Yangtze.

Last night Stephen and Geraldine T'ang spent the night in our home. Stephen was graduated

last June in the Department of Education. One day when he was a baby the house burned down. He was rescued, but with terrible injuries. His right hand was burned to a crisp; his left leg, hand and face were fearfully scorched. Though his lithe body will carry the seared marks to the end of the chapter, he bears with them something else to balance: the dauntless spirit of a Cyrano de Bergerac. In the university he ran on his college's unconquered relay team. Poor, he earned money by painting, *with his crippled left hand*, portraits, cartoons, and landscapes. And watch him pen Chinese characters in a sweep down the page with three fingers of that hand! His tennis has the same dash. All balls for the serve are tossed with the racquet hand. Last summer we sent Stephen to Shanghai to a Student Christian Movement conference. For he is to be its Chengtu Secretary this year. On the way he stopped in a

Right: Dr. and Mrs.
Yoh Ib-hsün

Below: Stephen and
Geraldine T'ang



Above: Dr. and Mrs.
Gordon Lob. Their
bridal party is pic-
tured on the opposite
page

Szechuanese city for affairs of his own—to ask Geraldine Chung to be his wife. But in Szechuan one does not love a person like Geraldine with impunity. A young military coxcomb contested the point. He would have this talented and beautiful lady for one of his wives. He heard of Stephen's audacious proposal. A great feast was arranged in the mission hospital, with Mr. T'ang as "guest of honor." Ostensibly the occasion was sponsored by the Chinese physician, an old schoolmate. But Stephen's name on the gaudy red-gold invitation *appeared second on the list*. This veiled insult aroused the lad's suspicions. He stayed away from the banqueting tables, and lucky for him that he did so. For our brave military suitor had surrounded the hospital with 200 of his valiant cadets to arrest and imprison his rival. The pretext? "Why, is it not obvious that he is a communist manufacturer of bombs from Chengtu?"

Look at his hands and face to see how he has been burned in making them!"

Stephen slipped through the meshes and bore the lady away to her own home in another city. "How God has used all this danger and trouble to give me just what I wanted," wrote this fellow who has lived with difficulty since childhood. There in the ancestral courts they were formally engaged, and, upon his return from Shanghai, married. Geraldine Chung T'ang has had years of kindergarten training and teaching. She is an unusual young woman. Another new home for Christ and for China!

By a singular concatenation of happy stars, on the very day that Stephen and Geraldine were married in Chungking, another Baptist wedding occurred in our Chengtu church. Hung Yu-mu, a brilliant student of English and of Chinese, graduated from the Ming Teh (Illustrious Virtue!) College last year. He has been teaching in the Suifu Girls' School, and now comes to teach in the Goucher Practice School of the University Department of Education.

The Chengtu church is a fine old official residence with its receding courts and low-hung curving roofs. On the marriage day two gnarled

crêpe myrtle trees cast pink blossoms for the bridal procession. The ceremony was a graceful interweaving of East and West. With vermilion wax bride and groom, bridesmaid and best man stamped the official license. Relatives and teachers vouched for personal character. Dr. H. J. Openshaw read the marriage ritual from the new Baptist Manual in Chinese. The Master of Ceremonies invited speeches from the guests (a Chinese custom); but all refrained from prolonging the ceremony (*not* a Chinese custom). The music of Wagner's "Lohengrin" waived the bridal party through the latticed doorways. Another new home for Christ and for China!

One evening I caught glimpses of a furtive lantern bobbing behind the lacquered pillars of the University Administration Building. Pursuing the interlopers with voice and quickened footsteps I discovered not rascals, but Lucy Liu and Gordon Loh merely keeping off the beaten track before their engagement's announcement. Lucy Liu is one of the first graduates of the Woman's College of the Union University. She is a splendid musician, a member of the Department of Fine Arts staff. For important occa-

BELOW:

Kao Yoh-ling and his bride "Kimmie"



RIGHT:

Chang Jen-k'ai and his bride. Note the scarf of silk on his left arm, the mark of the bridegroom



BELOW:

The author, Dryden L. Phelps and Mrs. Phelps



To give a living example of happy married life is also one of the effects of missionary service



This Clock Tower is a thing of beauty and utility on the campus of the West China Union University in Chengtu

Most of the grooms and the brides mentioned in this article studied here. Professor Phelps is a member of the University Faculty

Courtesy of The Missionary Monthly of Toronto

sions, whether for singing, playing or speaking, her wit and charm make her always in demand.

Gordon Loh was graduated from the Baptist College some years ago. He was a gay youth not prone to waste his days in dusty tomes. Student aid was withdrawn. It was the making of him. During the evacuation of missionaries he

was pastor and bishop of souls and bodies in Suifu, shepherding both clinic and church. Like Stephen T'ang, he is an artist of no mean ability. Now he is a physician and member of the staff of the College of Medicine and Dentistry.

The day he and Lucy were married was a gala event for both the Chinese and foreign commu-

nity. "Bunny" Phelps and "Bob" Moncrieff were two of the bridal escorts. Dr. Joseph Taylor and President Lincoln Dsang performed the marriage ceremony. It was an occasion of beauty and dignity, of deep and joyous feeling.

Dr. Yoh Ih-hsüin married charming Miss Yü (of the Friends' Mission) in the chapel of Vandeman Hall, his Alma Mater. Foreign Secretary J. H. Franklin was present. Yoh is one of the most capable of our dental graduates. They are living and practicing now in Shangtung. The Chinese love horse-play at a wedding as much as anybody. As the couple emerged from the chapel a storm of beans smote them in the faces. They escaped from their friends under our ægis to the quiet of our garden and home.

Chang Jen-k'ai graduated from the College last year. He found his bride in Suifu. He wears the scarf of silk on his arm which is the mark of the bridegroom. Rev. C. F. Wood writes that Jen-k'ai has transformed the Order of Worship in the Suifu church, bringing into it a touch of that Eastern sense of worship which everywhere hallows the sanctuaries of God's dwelling-places.

In China the engagement ceremony is almost as formal and decisive as the actual marriage. For many of the student generation, recent years have taken the final choice out of the hands of parents. The youngsters choose the time, the place and the girl. I recently attended a gorgeous affair staged in a wide-spreading tea-house by the lotus pools in the city park. The bride's headdress would rival the fretwork pinnacles of the Taj Mahal. A shop rents these headdresses at so much an hour. Thus economics speeds the leisurely foot of time even in an Eastern wedding procession.

Another of our fine young men, Kao Yoh-ling, recently returned from two years of advanced study in chemistry at Yenching University in Peiping. He was a Rockefeller Fellow (that should be all one word). He and his brother were graduated the same year from the Ming Teh Baptist College. Kao is a brilliant chap. He owns a penetrating eye for chemical compounds even when they appear in the vital alchemy of maiden personality. This we discovered to our delight when we beheld "Kimmie." For Yoh-ling was married in President Leighton Stuart's home and he brought back to his Alma Mater one

of the most charming Oriental ladies we have seen or known. She is a Korean who speaks and writes Chinese. She is also fluent in English. Her tennis is as graceful and as quick as her language. Just as I am writing this she and Dr. Joseph Taylor have stopped by my window to discuss her graduation thesis. Shall she write on "English and American novels dealing with China" or "The Korean Novel since 1915"? What a far cry is all this from the stilted petite Chinese lady of the Willow Ware pattern!

Kao Yoh-ling is a young scientist *and* he is also a Christian. His kind of religious experience is startling. He has courage and honesty! Perhaps these qualities are identical. Last Sunday in the Baptist church he repeated eloquently a story he had told the week before to 400 students of the University Preparatory School. Here it is.

One day Tom Torrance, the American Bible Society representative and a famed traveler, gave Kao Yoh-ling a small New Testament. Years passed and the lad found himself studying difficult chemical processes in the laboratories of Yenching. At the same time the armies of Japan were smashing at the old Wall of China. Fires burned in his heart hotter than the blue gas jets of the experiment tables. But this chap is both hot and cool—that paradoxical combination possessed by certain calibres of manhood.

He thought, "Shall I leave this grind and enter the trenches in Jehol? In just what ways would my death in some three weeks benefit China?"

While these questions were pounding away at the doors of the young student's heart, he opened Torrance's Testament to Matthew's remarkable salt passage.

"Salt! why that's something I know a good deal about. We have the great Tzeliutsing Salt Wells in Szechuan 2,000 feet deep and 2,000 years old. I know all the properties of salt: it lasts, it purifies, it preserves. . . . 'Ye are the salt of the earth.' What does China most need of me right now, my death in Jehol, or a life of salt for my country—of cleansing her of the very causes that have made the Jehol catastrophe possible?"

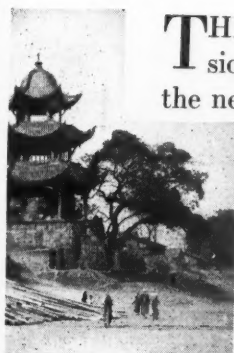
The question was answered.

Such are the qualities of personality, intelligence and conviction which are being built into the roof-tree of the new Christian homes for Christ and for China!

THE TRUTH— —Concerning Missions in China

If you are disturbed about recent events in China, read this encouraging summary of the Christian movement. Here are facts and not newspaper rumors

By A. L. WARNSHUIS



THE progress of Christian missions in China, as revealed in the new Directory of Foreign Missions, is a most encouraging development. During the years 1927-29 mission enterprises were handicapped because of anti-foreign feeling, inter-province warfare, the shifting of government and the

writing of new governmental codes, particularly in the field of education. Since then, and particularly during the last two years, missionary progress has advanced more on account of these and other difficulties than in spite of them.

Consider for example, the Church of Christ in China. It is the Chinese outgrowth of mission work done by 16 separate denominations from six countries, not including the efforts of the Chinese themselves. In 1932 this Chinese body had 821 organized churches and 1,204 other preaching places; 334 ordained Chinese pastors, 1,088 evangelistic workers and 120,676 members. The Holy Catholic Church is another strong national body, sponsored more particularly by the Anglicans.

Into the southwestern province of Yunnan and into Manchuria, or Manchukuo, the Chinese Home Missionary Society, composed of 100 auxiliaries, sends its missionaries. Ninety-eight per cent of all monies contributed in 1932 came direct from the Chinese.

Among the foreign mission groups there is a more decided trend in cooperation. The Christian Educational Association is composed of 11 provincial education organizations. Its mem-

bership is made up of educators from almost all denominations. The Christian Publishers' Association represents 20 separate publishing houses. Six of the largest missionary societies working in China have united to promote economy in financial transactions, forming the Associated Mission Treasurers.

Representing 24 of the leading missionary organizations, and their affiliates, both American and European, together with Chinese representatives, is the National Christian Council whose purpose is to promote the growth of the Chinese church.

Equally as important are other cooperating groups; each doing a valuable and lasting piece of work. One group alone during the last six years organized 41 agricultural fairs, attended by fully 10,000 farmers. The North China Industrial Service Union conducts a school where leaders are trained in spinning and weaving. Eight separate village industrial centers have been opened and supervised by these experts. China is a land made up of small scale industries. Realizing this the missionaries are careful to use and develop them in the interests of the community. For instance, in the Province of Shansi, village iron smelting and steel production has existed since the 17th century. This old industry is now being studied and encouraged by missionaries, as well as are the superior tanning of hides and the revival and furtherance of potteries. It is in this way that endeavors are being made to build a lasting and normal economic and social growth.

Looking for results, it is difficult to visualize this missionary cause and effort numerically. But here are facts. There is one Christian

Chinese to every 1,000 population. Of the present outstanding Chinese leaders, one is a Christian to every six non-Christians. The indirect influence of Christianity can be ascribed to the contributions for famine relief. In 1920-21 the Chinese people contributed 66% of the \$37,000,000 spent in this great constructive work. Eleven years later, in 1932, the Chinese contributed 95% of the \$73,000,000 spent for famine and flood relief.

As we appraise the missionary enterprise and its achievement in China, it is all too easy to do it from a strictly Occidental standard, making little allowance, if any, for the centuries-old customs and a placid, if not passive, temperament. This great missionary effort expended by the Christian people of various nations is surely bearing fruit in the industrial progress of the nation, in improved living, and above all in transformed Christian personalities.



Well-Diggers in India

The missionary supplies living water, spiritual as well as physical, and thus finds a new source of revenue to finance an important mission school

By LLOYD ELLER of Bengal-Orissa

THE Balasore Technical School faced a budget cut at the beginning of the year, both from the Board at home and from the Government, as well as a dwindling income from the sale of school products. And yet an expanding educational program called for another higher class and the employment of a new teacher. There was not enough money to pay salaries to the teachers already on the pay-roll.

A teachers' meeting was thereupon called. The teachers unanimously decided that the work must go forward. They voted their own salary cuts. But this was by no means enough.

Then someone reported that the drilling of wells, one of the school's infant experiments, was beginning to bear fruit. Possibly income could be derived from sinking more wells.

The idea was promptly capitalized. Every member of the staff was asked to assume added duties in the "Good Water Campaign." Dem-

onstrations attracted government and public interest. Soon came a tidal-wave of valuable orders. Our well-drilling rig was hastily constructed and the school principal gave up his summer holiday to train a staff to operate it.

Unusual weather intensified the usual hot season epidemics. Reports of the spread of cholera, with its train of water-borne diseases, flowed to the Public Health Department from countless interior villages. The officers said, "Those villages need good water far more than they need medicine!" Soon it was an established feature to see in stricken areas our well-drilling rigs alongside the Public Health Department tents, where cholera inoculations were being given and the ravages of water-borne diseases were dissipated.

Our budget cut was forgotten. Every man in the school plunged deeper into the well production scheme than ever before. When the year closed we discovered that 25 new wells were quenching the thirst of thousands of grateful people. Our annual report showed that we had done three times the normal volume of business. Sufficient profit was accumulated to carry our budget over the top. The expanding educational program was assured!

The second in the series of four articles
about Baptist pioneers in the Middle West

He Walked All Night Through Deepening Snow

By COE HAYNE

The story of John Logan, who crossed the pathless prairies guided only by the stars, and 100 years ago organized the first Baptist church in Iowa

IN AN old manuscript entitled *History of the Salem Baptist Association*, shown to me by Rev. H. P. Kelley of Blandinsville, Ill., present clerk of the Association, I found an account of the life and labors of John Logan. It had been prepared at the request of the Association in 1851 by Rev. D. C. Coghill, who served as clerk during its early history while John Logan was moderator. Coghill had recorded in legible hand, the following tribute:

Unlearned in the wisdom of the schools but taught of God and thoroughly versed in the sacred scriptures, fired with love to God and love to souls, Elder John Logan wended his way, solitary and alone, through extensive, uninhabited and pathless prairies to fill his various appointments, exposed to the cold, bleak northwesterly winds of winter, the

JOHN LOGAN

His record covers seven states

BORN IN VIRGINIA

MARRIED IN KENTUCKY

CONVERTED IN TENNESSEE

ORDAINED IN INDIANA

SERVED IN ILLINOIS

SUPPORTED BY MASSACHUSETTS

FOUNDED 1ST BAPTIST CHURCH

OF IOWA

DIED IN ILLINOIS

storms and hot sun of summer, and what was still worse, to the tomahawk of the merciless Indians during the whole of the Black Hawk war. Guided sometimes by the Indian trail, but mostly by the sun, moon and stars, and when these were obscured by clouds, like a mariner at sea without chart, compass, or stars to guide his course across the trackless deep, he was liable to get lost.

On one occasion while Logan was traveling from one settlement to another to fill an appointment he became lost. All trails had been covered by the falling snow. So he was obliged to remain out of doors during a cold winter night without any shelter. All night he had to keep on walking through the deepening snow to keep from freezing.

This devoted Baptist pioneer, at the end of a long missionary journey on horseback, accompanied and assisted by Gardner Bartlett, organized the first Baptist church in Iowa. The date was Sunday, October 20, 1834. With fitting ceremonies Iowa Baptists, on October 20, 1934, at Burlington and Danville, Iowa, will unveil a bronze memorial tablet embedded in a granite boulder on the site of the little cabin wherein the two pioneer preachers organized



An artist's reproduction of the log cabin in which the first Baptist church in Iowa was organized by John Logan in 1834 at Danville

FIVE GENERATIONS

*From John Logan to
Lucille Kline*



LEFT

*Nancy Newell, who married
John Logan. A portrait of
John Logan himself has never
been found*

RIGHT

*Samuel C. Logan,
oldest son of John
and Nancy Logan*



CENTER

*Mrs. Ella Logan
Kline, daughter
of Samuel Logan
and granddaughter
of John Logan*

the church. Delegates from Illinois will also witness the unveiling, for Logan and Bartlett are regarded as Illinois stalwarts of the faith who, with John Mason Peck, the Lemen brothers, and others planted the first churches in their state.

John Logan was born in Rockbridge County, Va., February 14, 1793. His father, Samuel, had come from Ireland when about 20 years of age and was married to Ann Wylie in 1789. When John was still a babe, his parents emigrated to Garret County, Ky., making the journey with two pack horses on which all their worldly goods were carried.

Their extreme poverty prevented John from obtaining an education beyond what the poor common schools of the Kentucky frontier afforded. But he had a yearning to read eagerly every book that came into his hands. He married Nancy Newell in Simpson County, Ky., November 28, 1816. Converted in Tennessee under the preaching of Elder Lee Allen, John and Nancy united with the New Hope Baptist Church in Kentucky.

From the day of his public profession of faith in Christ, John began to preach. There was but one period when he endeavored to hide his talent. While in Dubois County, Indiana, where he began residence in October, 1823, he somehow imagined that his labors as a preacher

were of little avail. So he made no effort to proclaim the gospel. He had been in the settlement a short time when he attended a religious gathering at the home of a neighbor. Like a sudden blast of wind sweeping across a calm pool, this disturbing question was fired at him: "John, did you ever preach?"

"I don't know," evaded the young man from Kentucky.

"Did you ever try?"

"I admit that I have."

"Don't you know that the Lord will kill you if you don't do His work?"

The newcomer took this strong medicine. From that hour he did not fail to preach when afforded the opportunity. On June 19, 1824, he was licensed to preach by the Olive Branch Church and later ordained. In 1828 he took his family from Indiana to the Military Tract in Illinois.

A strong population movement westward already had set in and it caught him at a time when he was looking for a permanent home and an opportunity to evangelize frontier communities. In the spring of that year William Carter, one of the first men to erect a cabin in the neighborhood of the present town of Industry,



LEFT

*Earl Kline, son
of Mrs. Ella Lo-
gan Kline and
great-grandson of
John and Nancy
Newell Logan*



RIGHT

*The fifth generation. Lucille
Kline, daughter of Earl Kline
and great-great-grand-
daughter of John Logan*

Illinois, learned somehow that John Logan, with his family, was making his way westward on the overland route from Indiana. He watched for him. When Logan with his wife, Nancy, five small children, covered wagon, ox-team, one cow, a meagre lot of household possessions packed in the wagon and 12½ cents in his pocket, made his appearance, Carter hailed him and asked him where he was going to live. Logan replied that he had arranged with a family in the neighborhood to occupy part of their cabin.

"Now see here, Mr. Logan," advised Carter, "I have lived long enough in this world to know that no house is large enough for two women.



Rev. J. A. Cochran, John M. Mercer, Rev. Arvid G. Lagerquist and Rev. Harvey C. Petersen, members of Iowa Baptist Historical Committee, on the site of the cabin where the first Baptist church was organized

There is a blockhouse over there. If that will suit you, take it and use it as long as you like. It shan't cost you a cent."

The blockhouse had been erected the year before as a protection against the Indians. It was a two-story structure, the upper story projecting about four feet over the lower one on all sides. In its projecting floor were holes for defensive operations against Indian attacks.

John Logan accepted it as a home and, with the help of the settlers, quickly put it in readiness for occupancy. Here the Logan family lived until fall, when they moved into a larger cabin. At this time the Sac and Fox Indians under the leadership of Black Hawk were disputing the white man's settlement of this rich



Mrs. Ella Logan Kline, Mrs. Amanda M. Walters and Mrs. Lovella Prather at the grave of John and Nancy Newell Logan near Blandinsville, Illinois

section of prairie country. In 1832 occurred one of those unfortunate clashes between red men and white. It culminated in the almost complete annihilation of Black Hawk's intrepid band.

Logan began at once a preaching ministry in the neighborhood. He found many Primitive Baptists who frowned upon a salaried ministry. Perhaps he had journeyed to Illinois without thought of gaining a livelihood from preaching. He was made of sturdy, pioneer stuff as was Nancy, his wife. They knew how and did not hesitate to work with their hands to gain their subsistence from the soil. In this great section, Logan achieved a ministry that has had few parallels in extent, devotion and permanent results. Today, one hundred years later, there are in the Mississippi Valley, churches, intensely missionary in spirit, that owe their origins to the labors of this pioneer missionary.

The first religious service conducted in McDonough County, Illinois, was held by Logan in the cabin of William Stephens in June, 1828. In 1829 he moved to Schuyler County and from that point journeyed throughout the Military Tract, from Knox County on the north to Pike County on the south, and from the Illinois River to the Mississippi and beyond. That he was able to be absent from home many days at a time was due to the courageous and enduring qualities of his wife.

As a preacher Logan was energetic and earnest in the extreme. He knew the way to the hearts of the rough and ready frontiersmen of the day.

He was an advocate of temperance and shared the ridicule heaped upon all temperance reformers in the Mississippi Valley. While true to his own convictions, he always had regard for the opinions of others.

SITE OF
 NOBLE AND NAOMI HOUSLY'S LOG CABIN
 in which was instituted
 ORGANIZED BAPTIST WORK
 within the area of Iowa when
 ELDER JOHN LOGAN AND GARDNER BARTLETT
 of McDonough County, Illinois
 Organized
 LONG CREEK BAPTIST CHURCH
 October 20, A.D. 1834
 (now Danville Baptist Church)
 with the following members
 Noble Hously Naomi Hously
 Enoch Cyrus Rebecca Cyrus
 William Manly Haphzibah Manly
 Anna Cyrus Frank Cyrus
 Rachel Dickens Mary Ann Dickens
 Jane Lamb
 —————
 This Memorial erected by
 IOWA BAPTIST CONVENTION
 Dedicated October 20, A.D. 1934

Memorial tablet to be unveiled in October

He remained staunch and sympathetic in his attitude toward the vanishing red men. He often preached to them. In time they came to recognize him as their friend. During one of his long trips on horseback, night overtook him at

a point in the wilderness far from a settlement. He lay down to sleep in the grass with his saddle for a pillow. During the night his horse got away and started for home. The Indians had become so well acquainted with Logan that they knew his horse. They caught the animal and went back on the trail to find the rider. When they found him unharmed they raised a shout of joy because the man whom they had learned to love, had not been killed.

The first financial aid extended to Logan from an outside organization came from the Baptist Missionary Society of Massachusetts in 1829, through the Missionary Committee of Illinois sponsored by John Mason Peck. In October, 1832, he received a commission from the American Baptist Home Mission Society and as its appointee journeyed far and wide throughout Illinois. On several occasions during long trips on horseback he crossed over into Iowa.

Logan was not long in Illinois before he came out strongly in favor of Sunday schools and missions. It may be that he had hoped to escape from the anti-missionary influences in Indiana and along the eastern Illinois border under that fiery anti-missionary Baptist, Daniel Parker. At any rate, as soon as he had established his home in the blockhouse, he started a Sunday school. Soon after his arrival in Illinois he met that flaming advocate of missions, Sunday schools and an educated ministry, John Mason Peck. This acquaintance blossomed into an intimate and life-long friendship. That his devotion to the well-known ideals of the great pioneer were of an enduring and genuine character, may be judged from his death-bed request in 1851 that John Mason Peck preach his funeral sermon.



John M. Mercer, chairman of the Iowa Baptist 100th Anniversary Committee, Rev. Harvey C. Petersen, pastor of the Danville church, and Daniel Chandler, descendant of one of the church founders

The Cross

A Page of Devotional Reading Suggested for Good Friday, March 30, 1934

The Ninth Hour

After the shameful trial in the hall,
The mocking and the scourging, and the pain
Of Peter's words; to Herod and again
To Pilate's judgment-seat, the royal pall,
The cross itself, the vinegar and gall;
The thieves close by, discipleship proved vain,
The scoffing crowd, His mother's tears like rain,
There came one moment, bitterest of all.
Yet in that cry, when flesh and spirit failed,
Last effort of the awful way He trod,
Which shook the earth, nor left the temple veiled.
In that exceeding great and bitter cry
Was conquest. The centurion standing by
Said, Truly this man was the Son of God.

CAROLINE HAZARD in *Christ in the Poetry of Today*.

Thoughts on the Cross

Are we in danger of taking a partial view of Calvary's meaning? The Cross is not only historic; it is prophetic. We have worked out its theological assumptions, but have we adequately faced its sociological implications? We speak of it as a "great transaction" that is "done," but do we see its bearing on what remains to be done, and its place in the unfinished program of Christianity? For the Cross is more than an historic fact. It is the revelation of an eternal process.—HAROLD C. PHILLIPS.



All social questions at heart are religious questions. The only possible solution of social problems, the only specific for every social evil, lies ultimately in the evangel of Jesus. Let us by all means have a social gospel, but let us bear steadily in mind that it must forever fail unless it be empowered by the dynamic of the Cross.—AUSTEN K. DE BLOIS.



The hope of human society being Christianized does not lie with the Christians who conform to the world around them; it lies with those who have been transformed by the change which the Cross of Christ has effected in them. From the Cross there comes to the safe, easy, and comfortable Christianity of today, accepted and approved even in many churches, the challenge to realize the antagonism of the world as it now is to all Christ is and is doing.

The grace of the Cross cannot be apprehended unless the duty of the Cross is accepted; and the duty of the Cross cannot be done unless the grace of the Cross is gained. The free giving and the free receiving of the Cross as Divine grace and human duty go together.—ALFRED E. GARVIE.



It is a bankrupt religion that has no Cross. It is a stale religion that has grown so used to the Cross as to be no longer thrilled by its gaunt arms and grim tragedy. It is a spent religion that has become so cultured as to be powerless to reproduce. It is a Christless religion that has no Calvary.—JAMES I. VANCE.



Whatever we may think or say about it, the Cross has been the greatest element of power in the gospel. In all the long history it has awed, allured, melted and conquered men's hearts. The Cross will yet make Jesus the Lord of the world; by its power He will draw all men unto himself.—FREDERICK L. ANDERSON.

Scripture Texts

And I, if I be lifted up from the earth, will draw all men unto me.—*John 12:32*.

And he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again.—*II Cor. 5:15*.

A Prayer for Good Friday

ETERNAL God, Father of mercies, in the sacrifice of Thy Son we have redemption and everlasting life; for its significance we praise Thy holy name without ceasing. But how dare we meet Thy gaze in the presence of the Cross of Christ! We have believed we could live by things and bear no Cross. Have mercy upon our blindness. Lift our eyes this day from the mean earth to Calvary. Let us present our own bodies to be crucified. Nail on the tree, O Christ, our sinful passions, our unbrotherly prejudices, our low ideals, our mean desires. On the uplifted Lord today we fix our faith. Strengthen that faith until it possesses us and fills us with a mighty passion to make the Way of Jesus supreme in every life and in every nation. Amen.

—From The Book of Daily Devotion.

FACTS AND FOLKS

The first blood transfusion ever done in Hanumakonda, India, is reported by Dr. J. S. Carman of the Victoria Memorial Hospital. He reports also an increase in the amount and variety of medical and surgical work done, but deplores the lack of water. "Our water system is just what it was two years ago," he writes, "and the rains were not good this year. The rain water in our wells is gone. Our water carriers have to start to carry as early as four o'clock in the morning. We may even have to close the hospital for a month during the hottest weather for want of water."



Dr. and Mrs. Howard Freas of Banza Manteke, Belgian Congo, spent almost the entire summer itinerating in the villages. Instead of making hurried call trips as the doctor so often does, they planned to visit at least 36 villages, spending a night or more in each, conducting the semi-annual government medical examinations. In addition they took a trip into the northern and eastern parts of the field along the Congo River. While Dr. Freas examined and checked on the hygienic condition of the villages, Mrs. Freas conferred with the village teacher-preacher on the new schedule for school work introduced last year. Some advance is noted.



The Coles-Ackerman Memorial High School, at Nellore, South India, has been highly commended by the Government Inspector. After a three day visit, his records show that the staff is "extraordinarily efficient," and the equipment is the "best in the Dis-

News brevities reported from all over the world

trict." This Baptist school prepares students for entrance to the Government University and pro-

Missionary Oddities

Number 3

DANCING AND SINGING

By dancing to the tune of "Jesus loves me, this I know," former head-hunting tribes in Assam first learned to sing Christian hymns. It came about in this way.

At the last meeting of the Naga Association an elderly man described to the missionary, Roger Wickstrand, how the veteran Dr. E. W. Clark taught the people to sing many years ago. "These hymns" said the former head hunter "differed so from our war songs, which were sung in a monotone and accompanied with much motion so that it was impossible for us to sing and yet stand still. So Dr. Clark devised a simple folk-dance to the tune of 'Jesus loves me' and by this method we learned many other Christian hymns. After a long time we learned to stand quietly while we sang and now we are proud of the songs that Jesus has put into our hearts."

Mr. Wickstrand reports that one of the outstanding features of the association was the singing when 3,000 delegates were present.

vides Christian education, together with special training in agriculture, weaving, carpentry and kindred subjects.



"Japanese editors are keener than we," writes Dr. A. K. de Blois in the *Christian Review*. "One of their newspapers, with a circulation of 2,000,000 copies a day, has as one of its able editors a man who supervises all of the religious news. The Japan Christian News Agency, representing the Christian forces in Japan, was formed to provide worthwhile material for the papers. It supplies syndicated articles for 50 of the leading dailies. It is reported that during the past year over 150,000 letters have been received at the Agency asking for further information about Christianity."



A total of 1,772 were in attendance at the Burma Baptist Convention at Pyinmana. Extra accommodations for so large a number had to be provided. The Karens and the Chins were housed at the Agricultural School where a large bamboo building had been put up. Others were cared for in the Mission High School. All ate together in temporary dining halls erected on the football field.



Dr. A. E. Bigelow, Dean of the Department of Theology of Central Philippine College, has completed a new Visayan-English and English-Visayan Dictionary of over 14,000 words. With the assistance of Rev. Pascual Arenta, a revision of the entire Visayan Bible is under way. The first Visayan hymnal with music is

soon to be published. Dr. Bigelow has also been working on another interesting ethnological study, a list of 1,000 English words translated into 18 different Philippine dialects and carefully compared, together with the corresponding words in Hawaiian, Malasian, Indonesian and the dialect of Guam. Interesting ra-

cial relationships are revealed and much light thrown upon ancient migration trends.



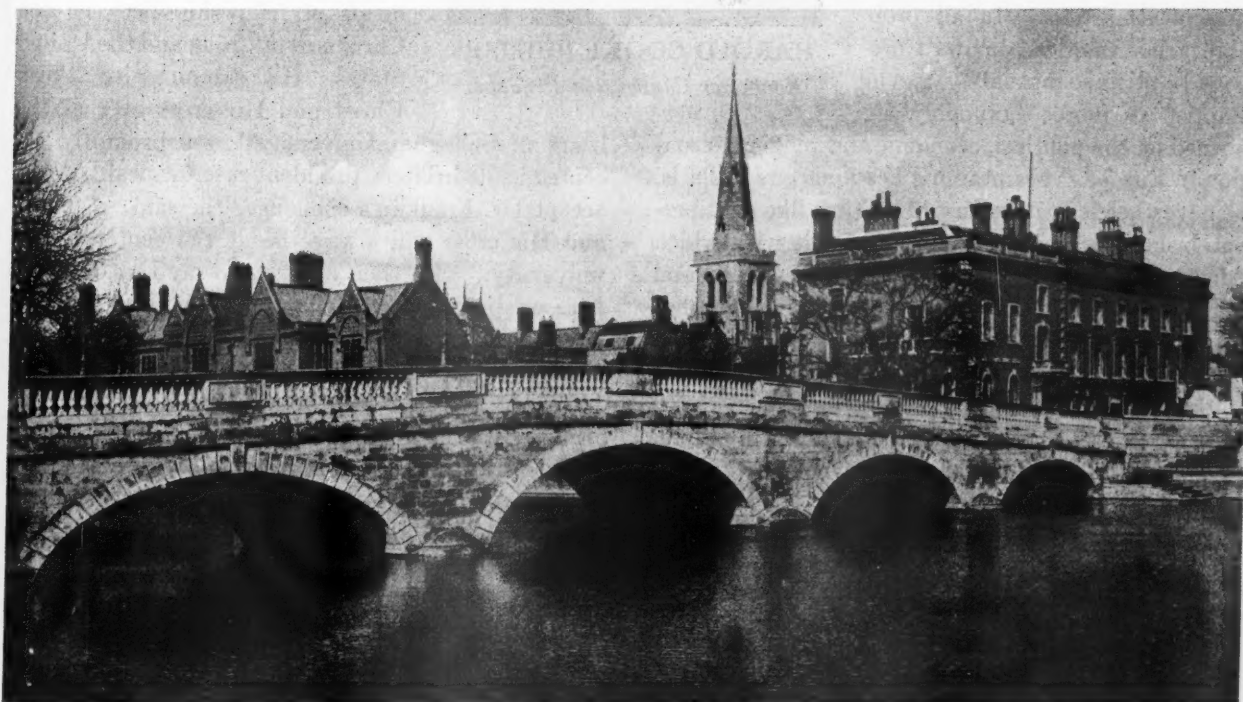
Rev. Chester U. Strait, missionary in Haka, Burma, is the first to receive the degree of Doctor of Theology from the Berkeley

Baptist Divinity School, Berkeley, Calif. It was conferred at a special convocation. His thesis was "A History and Interpretation of Chin Sacrifice." Since 1925 Dr. Strait has been working among the Chin people of northern Burma. Dr. and Mrs. Strait and family sailed from New York last November for another term of service.

CAN YOU IDENTIFY THIS PICTURE?

MISSIONS will give a year's subscription to the first two persons who send in a correct identification of this photograph. If a winner is already a subscriber, his or her subscription will be extended for another year, or it will be assigned on request to a friend. Winners in a previous month's contest are not eligible.

In fairness to contestants living at a distance, the date when the magazine arrives and the date of the postmark on the envelope are determining factors. Contestants should indicate the precise date when the magazine is received.



The above picture has been taken from MISSIONS' files of used cuts. Can you identify it by telling where the photograph was taken?

Address MISSIONS Picture Contest, 152 Madison Ave., New York City

For the correct title to the picture in the January contest and names of prize winners, see page 192

◆ PERSONALITIES ◆

Convention Preacher at Rochester

REV. HAROLD COOKE PHILLIPS, pastor of the First Baptist Church of Cleveland, Ohio, has been elected preacher of the Convention sermon at Rochester next May. Twice before Dr. Phillips has been on a Northern Baptist Convention program, at Atlantic City in 1923 and at Cleveland in 1930, where he delivered the series of four devotional addresses.

He Knows Europe

• DR. W. O. LEWIS, formerly professor in William Jewell College, and since 1922 Special Representative of the Foreign Mission Society in Europe, arrived in New York January 8th for conference with the Board concerning its difficult problems in Europe under present conditions. In all probability no American knows European Baptists so intimately, and no Baptist is more thoroughly informed on the political, economic and religious situation in Europe. Maintaining headquarters in Paris, he nevertheless spends most of his time like an itinerant bishop visiting the European fields with which American Baptists cooperate. He speaks several languages fluently, knows the pastors personally, has visited most of their churches, and possesses an amazing capacity for compiling and remembering information. It is a pity that his stay in America is so brief. With his "inside knowledge," hundreds of churches here would find an evening with him highly illuminating.

Farewell to President Liu

DURING HIS FOUR MONTHS' TOUR in the United States, President Herman Liu visited 51 cities, North and South, and addressed more than 300,000 people in last fall's foreign mission conferences. Somehow his departure from America leaves a sad feeling of vacancy. No Oriental visitor made a more lasting impression on Northern Baptists or won his way more deeply into their hearts.

Pausing in the midst of a busy day, the two Foreign Boards in New York on January 16th honored him with a farewell luncheon. Through the

brief speeches ran a strain of sadness over his departure and yet also rejoicing over his remarkable work here and his distinguished service for the cause of Christ in China. Mrs. Howard Wayne Smith

voiced the Godspeed of the Woman's Board and spoke with pride of the fact that Dr. Liu was really a "child of the Woman's Board" in that he had been discovered and trained by Dr. Emily Bretthauer. Dr. Lerrigo read the formal resolution of appreciation and included a tribute to Mrs. Liu, who during all these months had remained in China. With deep feeling Dr. Franklin spoke of his long friendship with Dr. Liu, of what he had done in helping American Christians to a deeper understanding of the missionary enterprise and in strengthening the bonds of fellowship between the Christians of China and the United States. His summons to "keep Christ and His cross ever at the

heart of Shanghai University" was promptly accepted as its brilliant president rose to speak. "We accept Dr. Franklin's challenge," he said. "Christ and His cross will always be at the center of our university." He then went on to say that his visit here was a memorable chapter in his life. He had come with fear and dismay over our financial situation. He was leaving with a profound spiritual blessing. He had seen in America how God was using obstacles as stepping stones to progress. He had learned anew that dollars and equipment are secondary in importance to spiritual development. He had felt the power of Christ in redeeming individuals and society.

The meeting closed with the familiar hymn, "Blest be the tie that binds," and prayer by Mrs. W. S. Abernethy and Prof. F. L. Anderson. All present realized that they had seen a living demonstration of the truth that "in Christ there is no East or West."

Like Father, Like Son in Burma

CHRISTIANITY HAS NOW BEEN SO FIRMLY ESTABLISHED in our mission fields that second and third generation Christians in positions of responsibility



HAROLD COOKE PHILLIPS
Rochester Convention Preacher

are increasingly numerous. Typical of these is Prof. U Hla Bu of Judson College, Rangoon, who in January came to New York from London, where he is studying for the Doctor of Philosophy degree at King's College. Two years in Calcutta, two years in London, attendance at the World Student Conference in Peiping, China, and now a visit to America has given him a broad vision of the world and its needs. He will return to the Faculty at Judson Col-

lege in September. His father is Prof. U Tha Din of the Burman Theological Seminary at Insein. He was formerly a well known Burman pastor. The familiar adage, like father like son, applies also to Christianity in Burma. Still in his thirties, Prof. Bu will return to Rangoon as one of the outstanding psychologists in Burma. Mark up another score for our Foreign Board's policy of developing Christian leadership abroad.



Fifth Baptist World Congress

August 4-10, 1934

BERLIN, GERMANY

Tentative Program

NOTE: *This tentative program includes only the main features. Numerous details have yet to be arranged. In several cases names are listed from whom definite acceptances are still to be received.*

Saturday, August 4

2:00 P.M. Roll Call of the Nations.

Chairman: Vice-President, F. W. Simoleit.

Prayer:

Addresses of Welcome:

(1) The Chairman.

(2) The German Baptist Union, Prediger F. Rockschies.

Response: President John MacNeill.

Messages to President of German Reich and others.

Announcements and Nomination of Committees.

Roll Call and responses from 60 nations.

7:30 P.M. Key-Note Meeting.

Chairman: The President.

Lantern Talk: "Baptist Work in Germany."

Prediger O. Nehring, of Berlin.

Prayer: Rev. Gordon Palmer, California.

1. Greetings from other Christian bodies.

2. PRESIDENT'S ADDRESS: Rev. John MacNeill.

3. A season of worship led by Prof. J. Riess, Latvia.

Sunday, August 5

9:30 A.M. Services in Baptist and other churches with addresses by foreign preachers.

11:45 A.M. Sunday school sessions in all churches with addresses by foreign visitors.

4:00 P.M. Services in the churches, with addresses by foreign preachers.

7:30 P.M. Lantern Talk: "The Baptist World Alliance."
Dr. Clifton D. Gray.

8:00 P.M. Great Evangelical Demonstration.

Dr. George W. Truett, Texas.

Rev. Fr. Sondheimer, Germany.

Dr. F. W. Boreham, Australia.

Monday, August 6

9:30 A.M. Worship led by Rev. G. D. Josif, M.A., Burma.

10:00 A.M. Chairman: Dr. Jakob Bystrom, Sweden.

Addresses:

(1) "The Work of the Alliance." General Secretary's Report: J. H. Rushbrooke.

(2) "Jesus Christ as

(a) Son of Man": Dr. E. A. Fridell, Seattle, Wash.

(b) Son of God": Prof. C. Neuschäfer, D.D., Germany.

(c) Living Spirit": Principal J. J. North, D.D., New Zealand.

Discussion.

2:30 P.M. Sectional Meetings for Young People and for Foreign Missionaries. (Special programs).

7:30 P.M. Chairman: Vice-President, L. K. Williams.

Lantern Talk: "Mission Work in Africa."

Dr. T. B. Adam, formerly of Nigeria.

1. A Missionary Survey in Continents:

(a) Europe: Rev. Johs. Nørgaard, Denmark.

(b) Asia: Dr. T. C. Bau, China.

(c) Africa: Senhor Ambrose Luyanji, Congo.

(d) South America. Rev. C. la Torre, Argentina.

2. Closing Address: "The Great Commission."

Tuesday, August 7

9:30 A.M. Worship led by:

10:00 A.M. Chairman: Dr. J. C. Carlile, England.

1. Reports of Commissions:

(a) Moral Standards (marriage and the family):

Submitted by Dr. John R. Sampey, Chairman;
Discussed by Rev. Ignazio Rivera, Italy.

(b) Temperance:

Submitted by Dr. F. W. Patterson, Chairman.
Discussed by Rev. J. W. Weenink, Holland.

(c) Economics and the Mind of Christ:

Submitted by Prof. Rolvix Harlan, Chairman.
Discussed by Prediger E. Rimbenieks, Latvia.

2. General Discussion, Mr. C. T. Le Quesne, England,

2:30 P.M. *Sectional Meetings. Laymen's Conference and Women's Conference.*

7:30 P.M. Chairman:

Lantern Talk: "India." Dr. H. E. Stillwell, Canadian F.M. Board.

1. Reports of Commissions:

(a) Nationalism:

Submitted by Prof. N. J. Nordström, D.D., Chairman. Discussed by Herr Paul Schmidt, Germany.

(b) Racism:

Submitted by Rev. C. E. Wilson, B.A., Chairman. Discussed by Thra San Ba, B.A., B.D., Burma.

2. General Discussion opened by (1) Dr. Louie D. Newton, U.S.A., (2) Dr. Bela Udvarnoki, Hungary.

3. Address: "Christ the Giver of Peace."

Wednesday, August 8

9:30 A.M. Worship, Principal Oswald Tärk, Estonia.

10:00 A.M. Chairman:

1. Addresses: "Jesus Christ and the Church: the Implications of His Lordship."

(a) For Doctrine." Prof. L. Paschetto, Italy.

(b) For Polity." Dr. D. G. Evans, Rochester, N. Y.

(c) For Worship." A Canadian.

2. Discussion opened by Dr. James Scott, Scotland.

2:30 P.M. Chairman: Dr. A. W. Beaven, U.S.A.

Prayer: Rev. A. Mauricio, Portugal.

1. Addresses: "Baptists and Christian Unity."

(a) "What has been achieved." Prof. W. W. Barnes, Texas.

(b) "What is possible." Rev. Gilbert Laws, England.

2. Discussion opened by Dr. H. Lückey, Germany.

7:30 P.M. Chairman: Rev. J. C. Varetto, Argentina.

Lantern Talk: "China." Dr. W. B. Lippard.

Prayer: Prediger Arnold Köster, Austria.

1. Oncken Centenary Year:

Statement: Prof. C. Schneider, Germany.

Resolution: Dr. Everett C. Herrick, of Newton Centre, U.S.A.; Rev. V. Assiev, Rumania.

2. CONGRESS SERMON:

Preacher: Prof. Hermann von Berge, U.S.A.

3. Worship, Rev. M. E. Aubrey, M.A., England.

Thursday, August 9

9:30 A.M. Worship led by:

10:00 A.M. Chairman: Dr. Clarence A. Barbour.

1. Addresses:

(a) "Conditions in Russia." Prediger F. Fullbrandt, Berlin.

(b) "Anti-God Propaganda." Rev. E. A. Payne, England.

(c) "The Gospel for To-day." Prof. W. L. Poteat, North Carolina.

2. Discussion, Dr. R. A. Ashworth, New York.

2:30 P.M. *Language-group Gatherings.*

(a) *English-speaking.* Dr. C. H. Sears, New York.

(b) *Scandinavian.* Rev. K. A. Modén, Sweden.

(c) *German-speaking.* Pred. F. Rockschie, Germany.

(d) *Latin.* Dr. D. G. Whittinghill of Italy.

(e) *Slav.* Dr. Prochazka, of Czechoslovakia.

7:30 P.M. Chairman: Dr. T. C. Bau, China.

Lantern Talk: "Japan." Representative of Foreign Mission Board, S.B.C.

1. Concert by choirs of German churches.

2. Address: "The Centenary of Spurgeon's Birth." Principal Percy W. Evans, England.

Devotional Address: Rev. Henri Vincent, France.

Friday, August 10

9:30 A.M. Worship led by:

10:00 A.M. Chairman: Dr. J. W. Hulse, National Baptist Convention of America.

Addresses:

(1) "The Authority of Christ."

(a) In Social Relations." Dr. George Fridén, Sweden.

(b) In International Relations."

(2) "My Kingdom is not of this world." Principal Arthur Dakin, England.

Discussion.

2:30 P.M. *Business.*

Chairman: The President.

7:30 P.M. *Closing Session. Retrospect and Prospect.*

Chairman: The President-elect.

Lantern Talk: "Burma." Representative of A.B.F.M.S.

Prayer: Dr. H. Prochazka, Czechoslovakia.

1. "What this Congress has accomplished."

Dr. Clifton D. Gray.

2. Address: Dr. F. W. Simoleit.

3. "Au revoir in . . . (?) " Dr. Rushbrooke.

Concluding Address: "In the World, but not of it." The President.

Closing Worship and Benediction.

The Depression is Gone

(Continued from page 133)

as intended "to hold the missionary line by raising as much for missions this year as was given last year." Considering that last

year marked the low point of a series of depression years, this is a most reasonable objective and one not difficult to exceed, if the EXTRA TEN CLUB is given enthusiastic support.

Registration cards have been

sent to all state offices for distribution to the churches. Gifts so registered may apply on church missionary quotas. Payment should be made to the church benevolence treasurer. Your co-operation is earnestly solicited.

MISSIONS

An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

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WILLIAM B. LIPPARD, *Editor*

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Field Correspondents in Four Continents

Vol. 25

MARCH, 1934

No. 3

The Real Cause and Cure of the World Depression

DURING the past four years many explanations have been suggested—political, social, economic, financial, for the world depression. It has remained for ex-Governor Alfred E. Smith to suggest what seems to be more nearly the real cause of the hard times from which we are now emerging. In *The New York Times* he wrote:

The fundamental cause of the depression is as old as original sin. Stubborn human nature is basically responsible for the world's economic miseries. It is only by raising the general level of human character throughout the world that a new society, free from hate, brutality, oppression, arrogance, inequality, selfishness, snobbery, waste, disease and unnecessary sorrow and suffering, can be brought about.

In his remedy the former Governor of New York State should have gone a step further. It is only by religion that the "general level of human character throughout the world" can be raised so as to bring about the desired new society and thereby avoid a recurrence of the disasters that have overtaken us. Eventually humanity must realize anew the indispensableness of a redeeming religious faith.

He Carries It in His Brief Case: The 1934 Sequel to a 1933 Story

DO YOU recall the story of Rev. Daniel G. Dunkin, who became pastor of a church in Indiana so hard hit by the depression that nobody had been reading *MISSIONS*? And he secured 41 subscriptions!

Do you remember also that his last check in payment was returned because the bank had failed? And a Baptist layman out on a ship in the Atlantic happened to read the story and sent in his own check to make the returned check good? See *MISSIONS* for February, 1933, page 67, also April, page 196.

Here is the 1934 sequel to the story. It is another letter from Mr. Dunkin, who writes:

Not one person in the Calvary Baptist Church of South Bend, Indiana, was subscribing to *MISSIONS* when I came here a little over a year ago. Last year 41 took *MISSIONS*. This year the magazine will come into 52 homes. I went into every home connected with our church and congregation and talked *MISSIONS*. I had the January copy of the magazine in my brief case, which I always carry with me. *This personal work in presenting MISSIONS brought me in contact with many unconverted people.* In this canvass I had the very great joy of winning at least ten people definitely to Christ.—Rev. Daniel G. Dunkin, South Bend, Indiana.

This tribute to the magazine is most sincerely appreciated. It needs no further comment.

The Roman Catholic Church Moves Impressively Onward

DURING the past ten years Protestant mission boards without exception have followed a policy of retrenchment. In contrast the Roman Catholic Church has gone steadily ahead with its missionary program. In this decade 123 new fields have been entered. About 4,000 new missionaries have been sent out and 1,330 native priests have been ordained. "Pius XI, the present Pope," says *The Record of Christian Work*, "will be known in Catholic history as the missionary Pope."

Baptists should be concerned over this development. Their own missionary work, especially in Belgian Congo, is feeling the impact of this impressive advance. In its annual

report, the Foreign Mission Board summarizes the situation that has developed in Belgian Congo affecting the rights and privileges of Protestant missionary organizations. The Report says:

Events during the year have tended to confirm the conviction that the Roman Catholic Church desires to consolidate Belgian Congo as a Catholic mission field to the exclusion of Protestant missions. There have been serious discriminations in favor of Catholic missions by the government which makes heavy subsidies toward Catholic medical and educational work. The situation has been further aggravated by aggressions on the part of certain Catholic priests and missionaries against the Protestant work and workers. The protests made by Protestant missions from time to time for the most part have failed to secure redress. These developments have occurred in spite of specific guarantees that liberty of conscience and religious tolerance should be assured and that the government power should favor the work of religious missions without distinction of nationality or creed.

At a college commencement, Cardinal Hayes of New York is reported to have said, "There is no greater leader in the world today than

Pope Pius XI. Non-Catholics, too, acclaim him for his leadership and if anything pay him more praise than Catholics." The accuracy of the Cardinal's observation may be open to question; but the reality of the Pope's missionary expansion is undeniable.

Unqualified Disapproval of the Goodwin Plan

AT a session of the United Stewardship Council, the Goodwin Plan was the subject of extended discussion. Thousands of churches are being enrolled in this scheme of church finance. The Council is a representative interdenominational organization. Its action follows:

The United Stewardship Council regrets the tendency, especially marked in hard times, to secure money for church purposes by various commercial devices, rather than by any direct gifts for the support of the church and the Kingdom.

We deplore the divisive influence in local communities of schemes which aim to give to one merchant or to one brand of merchandise preference over another merchant or another brand of merchandise, entirely apart from their respective merits.

We, therefore, express our unqualified disapproval of the Goodwin Plan or of any similar scheme, because it is contrary to Christian ideals.

It would be well to have this read in any church meeting where the Goodwin Plan is under consideration. Further information regarding the action taken by the Stewardship Council can be obtained from its Secretary, Dr. Harry S. Myers of our own Board of Missionary Cooperation. Other officers of the Council are: President, Dr. J. A. Ingham of the Reformed Church and Vice-President, Dr. W. H. Denison of the Congregational-Christian churches.

Editorial ♦ Comment

♦ A statement about the Federal Council by Pres. A. W. Beaven at the Chicago meetings deserves serious reflection. The various denominations cooperating in the Council are more and more demanding control over its policies and utterances, and at the same time are more and more reducing their support. For example, Baptists have reduced their ap-

Missionary Epigraphs

The world is my parish.—*John Wesley*, quoting from Augustine.

Now let me burn out for God.—*Henry Martyn*, upon landing in India.

The prospects are as bright as the promises of God.—*Adoniram Judson*.

Expect great things from God; attempt great things for God.—*William Carey*.

Let us advance on our knees.—*Joseph Hardy Neesima*.

The word "discouragement" is not in the dictionary of the Kingdom of Heaven.—*Melinda Rankin*.

Keep to work; if cut off from one thing take the next.—*Cyrus Hamlin*.

I have seen in the morning sun the smoke of a thousand villages where no missionary has ever been.—*Robert Moffatt*.

I will go down, but remember that you must hold the ropes.—*William Carey*.

Quoted in *The Baptist Missionary Review*

propriation from \$25,000 in 1923 to \$4,000 for the current year. All that all the denominations now appropriate does not provide for more than 15% of the Federal Council annual budget. Yet these same denominations desire 100% control over its declarations. The American war for independence had as one of its original causes an insistence on the principle of "no taxation without representation." This looks like an insistence on representation without proportionate taxation.

◆ This year marks the centenary of organized Baptist work in Illinois, Iowa and Missouri. One hundred years ago Iowa was still part of Michigan Territory. The Illinois Baptist Convention was organized in October 1834, and the first Baptist church in Iowa in the same month. Illinois and Iowa Baptists plan to celebrate these events at their state conventions next fall. Dr. Coe Hayne has carried on researches into the early records of Baptists in these states and furnishes a series of highly informing articles. The first, "Wanderers and Pioneers in the Illinois Wilderness," appeared in February. The second, "He Walked All Night through the Deepening Snow," begins on page 147 in this issue. The remaining two in the series will be published respectively in April and May.

◆ Dr. Howard B. Grose finds "the unexplored realm of retirement," to use his own phrase, abounding with opportunities for congenial tasks. You will greatly enjoy his masterly review on pages 170-172. We hope also that it will prompt you to promptly secure for yourself a copy of *John R. Mott—World Citizen*. We know of no current book that will furnish more stimulating reading.

◆ Dr. T. B. Ray, who died in Richmond, Va., on January 14th, was a gentleman who in high degree typified Southern courtesy. He was well known in the North. At the time of his last visit to New York in November, he seemed in the best of health. For more than 20 years he was Secretary of the Foreign Mission Board of the Southern Baptist Convention, heroically and skilfully guiding its affairs during these latter years of financial crisis. His gracious personality, warm friendliness, and devoted spirit will be greatly missed by a large circle of friends.

◆ With the Bible now in the best-seller class in China, the American Bible Society recently celebrated the 100th anniversary of its work in that country. The Bible was first translated as a whole into Chinese in 1807 by Dr. Robert Morrison, pio-

neer missionary to that country. It was first printed for popular distribution in 1824. During the century about 7,000,000 copies have been distributed.

◆ That the boycott is a powerful and dangerous weapon is indicated in a report from Rev. A. L. Nasmith, whose ship en route to China called twice at Japan. As usual, many shopkeepers and venders of all kinds came to the piers to dispose of their wares. There were about 30 Chinese students on board the ship, as well as many Chinese in the crew. Not a single Chinese, reported Mr. Nasmith, purchased anything at the two Japanese ports, a fact on which the students commented with pride.

◆ One of the nicest tributes which MISSIONS received during the past year came from a schoolboy, Wilfred Kelley of Charleston, Illinois. He wrote: "I have certainly enjoyed MISSIONS this year. I am a busy schoolboy and I find much in the magazine of worth for my school work and for my B.Y.P.U. work." Many thanks, Wilfred. We shall do all we can to make the present year just as interesting.

THE GREAT DELUSION

Number 9

PHONE THE POLICE

WE were told that legalizing the sale of beer would end lawlessness, crime and racketeering.

Thousands of dollars in paid newspaper publicity have recently been spent by the breweries of New York. We quote from one of their advertisements:

Two additional major offenses bearing the earmarks of racketeering have been committed within the last few days. One beer dealer has been murdered. The establishment of another has been wrecked by gangsters.

Racketeering is in direct competition with the legitimate brewing industry which in defense is now summoning to its assistance the public and all forces of the law. (Italics ours.)

So the liquor interests now appeal frantically for law enforcement! While the 18th amendment was still in the Constitution, they openly flouted it and encouraged disrespect for law.

Once more we are made victims of a great delusion!

This account of winter in Montana is appropriate for February reading

Funerals in Snow and the Thermometer at Forty Below

Funerals must be arranged in Montana although the temperature is 40 below zero and the snowdrifts are high, for people die then as at other times. A vivid, human interest story of missionary service

By KATHRYN MILLAM

"BELIEVE me, it is surely hot here in Arizona," said a colporter-missionary who had landed in the greatest baking oven in America. He had come from Montana, where ice freezes thicker and the thermometer goes lower than anywhere in the United States of America. For 15 years he had seen the cold winters come and go. These 15 years had brought many experiences into his life.

"Yes," replied his friend, to whom the missionary had addressed his remarks, "it does get a bit warm here in Arizona occasionally. We don't know much about cold weather, but we have heard and read a great deal about the freezing cold of Montana. Would you mind telling us something about it?"

"Not at all," replied the missionary. "Perhaps an experience of my own would be interesting.

"It was just four o'clock one bitterly cold evening in January when a message was handed to us at the mission parsonage stating that an elderly lady, one of our Christian mothers, had passed away. Her husband, who was almost blind, had sent that message. I knew that because of his failing eye-sight he would not be able to make arrangements for the funeral, so I went down to lend a helping hand.

"The distance I had to travel with my car before I could reach the railroad was about 50 miles.

The thermometer registered about 40 degrees below zero and the snow was drifting. In places as long as five miles each, the snow had drifted into the road so deeply that I had to detour. By the time I had reached these places the sun had gone down and the evening shadows had covered the plains. To make a detour on the Montana plains after it is dark, when the snow is drifting, is dangerous, as anyone who has had any experience with them knows. I was alone, and it was 20 miles between houses. If my car had stopped in a ditch or something had happened, I would not have been here to tell you this story. There would have been two funerals instead of one. But God knew that I needed to make that trip, and therefore nothing happened.

"I reached my destination, where the old gentleman was waiting for me. Together we made arrangements for the funeral. The body was to be brought back and laid to rest in the cemetery which was near the little church on the mission field.

"The next day the snow was still drifting, the thermometer still stood at 40, and I had to use my scoop shovel to clear my way through the snowdrifts. After arrangements had been made with a man to carry the body to the little church the next day, I stepped into my car and made the same drive that I had made the evening before. It was necessary for me to arrive at the church before the truck carrying the body, in order to make arrangements for the funeral.

"The funeral was to be the next afternoon at two o'clock. The people had fought their way through the snow to the church and were waiting. But two o'clock came, and no one had arrived with the body. Three o'clock and still no one came. Experience had taught us that quite likely they had hung up in a snowdrift. Some of the men got their scoop shovels and climbed into a truck and went to meet them. True to experience, they found them stuck in a snowdrift. So they shoveled them out and then came on to the church house. But the hour was growing late, night was coming on and the people had to go home to do their evening work, so we decided to meet again the next day.

"That evening the men arrived with the truck in which the body was carried. We put the casket into the church for the night. The next day we had the funeral. Before the sun had gone down, a little mound marked the resting place of one more of the godly pioneer mothers of Montana."

"Did anyone freeze?" asked the Arizona friend.

"No one froze to death," replied the missionary, "but we know that some people who attended that funeral will never forget it."

"Is this experience that you have related a common thing?" asked the Arizona friend.

"Perhaps not just a common thing," replied the missionary. "But neither would I say that it was an uncommon thing. I could tell you another story about a man who died when the weather was so cold and the snow so deep we could not get to town to get a casket for him. The missionaries who drove over the open prairies of the North are not strangers to experiences like these.

"And would you be surprised," continued the missionary, "if I were to tell you that missionary work, even under such circumstances as these, is a pleasure? If you could only see the gratitude that is shown at such times and the welcome that the missionary receives, the question would be useless. To share with a community that lies from 60 to 100 miles away from any railroad in such times of sorrow, to be able to worship with them in their homes, in their little school houses and in their small church buildings, to render such service as a missionary can give, is a privilege that does not often come to man. We love the work and thank God for it."

"This missionary work," he concluded, "is maintained by the American Baptist Publication Society and the American Baptist Home Mission Society. These societies can only continue such ministry as the churches support it."



A lonely, snow-isolated home in the great open spaces of Montana. It was in a home such as this that the funeral described in this article was held

NEWS FROM THE WORLD OF MISSIONS

A monthly digest from letters and reports of field correspondents

A Memorial to the Gospel Ship

Through the sale of the Gospel Ship of the Inland Sea of Japan, five new churches are being erected for the people on the islands. Mrs. Topping, a daughter of Captain Bickel, reports the dedication of the third church



The New Church at Habu on the Inland Sea

By EVELYN BICKEL TOPPING

THE famous Inland Sea is no longer the quiet, secluded area of former days. Today it is full of sounds and vibrations. Of what, you ask? The Honorable Chug-Chugs (little motor-driven boats) ply by the hundreds through the Islands.

Into one of these, 20 of us ventured one bright, beautiful Sunday morning in October. An hour's ride brought us to the "hub" of the Central Section of the Inland Sea. "Hub" indeed it is, for the town of Habu boasts a girls' high

school, dry dock and dockyards where ships come to be overhauled from all parts of the world, shops with imposing white-tiled show cases, and citizens with fashions in Western dress ranging all the way to Prince Alberts.

Upon our arrival, a brief walk from the pier brought us to an imposing new stone gateway. It was the entrance to a most attractive little church, well planned along modern lines, useful and artistic. It was the new Fukuin Maru Memorial Church, for the dedication of which we had assembled.

Christians came from many neighboring islands, as well as many town dignitaries. The Secretary of the Japan Baptist Convention was there. High tribute was paid to the memory of Captain Luke W. Bickel, who gave his life for the islanders, and to the *Fukuin Maru*, the little white ship in commemoration of which the building was dedicated.

This is the third of five churches to be erected with the aid of funds realized from the sale of the ship, each church having helped finance its own construction. These funds were raised in less than a year, due to the untiring efforts of the pastor, Mr. Watanabe, formerly of the Yotsuya Baptist Church, Tokyo. With an adequate plant, and enthusiasm on the part of the Habu Christians, we may expect large results in this island community.

Ten Years of Better Hens and Finer Crops

The Agricultural School at Pyinmana, Burma, in charge of Rev. Brayton C. Case, well-known American Baptist agricultural missionary, has completed its tenth year of work. Special features are the Annual Rural Reconstruction Institute, held each spring, and the Workers' Institute, held each autumn. There have been 342 students enrolled in the school, of whom 141 have completed the first two years and 76 have completed the full four-year course and graduated with the upper middle agricultural school certificate. Of those who have graduated, 58% have gone back to do agricultural work with their own hands and 88% are engaged in some form of work di-

rectly serving rural communities. Mr. Case writes:

Our Agricultural School has just finished the tenth year of its work and graduated fourteen men from the four-year course. It has been our first year on the budget reduced from Rupees 23,000 to Rupees 13,000. We are working to make the farm and school a more self-contained unit, so that the school can have its needs met largely from the farm with little money being spent to buy from outside. One hundred day American Murdock yellow dent corn has been introduced with much added profit. Soy beans are being grown on paddy land during the rains at a better profit than paddy. When the rains fail for paddy, we plant Black Mungo bean. What the Burman farmer needs to learn is what to do when paddy does not pay. Our poultry extension work makes progress. We have four men on this now and ship about 2,000 eggs a week.

The total area occupied by the school farm is approximately 200 acres. Plans are under way to make the training resources of the school as widely available as possible for village preachers.

The World Fellowship of Baptists

ACCORDING to statistics compiled by Dr. J. H. Rushbrooke, the world strength of the denomination at the close of 1933 was as follows:

	Members of Churches	Sunday School Pupils
EUROPE (excluding Russia) . . .	666,683	626,239
ASIA	397,667	179,366
AFRICA	94,516	34,946
AMERICA:		
North	9,704,421	5,808,352
Central and West Indies	69,346	54,776
South	49,979	40,213
AUSTRALIA and NEW ZEALAND.		
	39,741	52,642
Total	11,022,353	6,796,534

As usual no statistics have been received from Russia. These totals cover only the Baptist Unions, Conventions, and mission fields, in respect of which definite figures are available.

Church membership in all cases, with the exception of Central

America and the West Indies, indicates some measure of advance. In Europe a slight set-back in Britain is more than counterbalanced by gains in continental lands, notably in Estonia, Germany, Italy, Norway, Poland, Rumania, and Sweden. In Asia the increase is small; but in Africa, especially in the two largest mission fields (Congoland and Nigeria) it is substantial. The noteworthy feature of the South American figures is the advance in Brazil, which explains the high percentage of growth in the continent as a whole.

As to Sunday school pupils, each total, except that for Europe, represents an advance. The increase is about 380,000 in North America. In South America it is larger in proportion, almost 25%. A European drop of about 7,500 is explained by a fall of 11,000 in Britain, the gain in continental lands being insufficient to offset this decrease in other sections.



Airplane view of Berlin showing the dome of St. Paul's Cathedral, one of the world's famous churches

The Future of Home Missions

The story of a significant meeting in New York at which home mission boards representing more than 20 denominations discussed the new program of home missions

Reported by MRS. ORRIN R. JUDD

ON January 8-11, the Home Missions Council and the Council of Women for Home Missions, representing more than a score of denominational boards, met in the Fifth Avenue Presbyterian Church of New York. The opening meeting of the Council of Women was a fellowship supper. Here friendships were renewed and new acquaintance made, followed by an inspirational program featuring an address of welcome by the beloved president, Mrs. Daniel A. Poling, a swift review of the year by Miss Anne Seesholtz, the Ex-Secretary, and a stirring report of the Conference of Young People's Leaders, by the Chairman, Miss Sue Weddell. Miss Florence G. Tyler gave a portrayal of the World Day of Prayer as observed by Christian women the world around. Mrs. Howard Wayne Smith brought greetings from the Women's Federation of Boards of Foreign Missions. Mrs. Jesse M. Bader voiced the greetings of the National Council of Federated Church Women.

Tuesday morning work began in earnest, as all the ordinary business had to be crowded into a single day in order to devote two entire days to the consideration of the report of the Committee on Five Year Program. It is summarized by Dr. J. S. Stowell on pages 166-167.

Repeal of the Eighteenth Amendment was declared by Mrs. Samuel Semple, reporting for the Committee on Legislative Matters, to be a vital challenge as to the attitude to be taken toward alcohol and alcoholic beverages: (1) the personal and private attitude; (2) the

attitude of citizens toward a business which is now legitimate. Laws should be enacted or enforced requiring public school instruction covering a wider field than physiology, including taxation, delinquency and deficiency, care of aged and indigent, hospitalization, penal systems, all of which are affected by alcohol. Cooperative effort was urged: (1) to remove control of alcohol from the field of politics; (2) to limit or eliminate private profit from the liquor traffic; (3) to prevent taxation of the traffic from being so high as to allow a field for bootlegging; (4) to impose taxation sufficient to make the liquor traffic bear full share of public expense, and allocate those revenues to poor relief, penal systems, and such other state projects as are directly fed by the alcohol business; (5) to prevent the old time saloon from again becoming a civic factor, strictly limiting the hours and the place of sale.

The Study Course Committee announced for the year 1934-35 the theme: "Orientals in the United States." Manuscripts for every grade are ready and early distribution is promised. The books offered are announced on page 178. There was some falling off in the sale of books, but not so great as had been anticipated, 61,351 books having been sold this year as against 65,265 in 1932. It is hoped that many groups will elect to study *Home Missions Today and Tomorrow*.

The Committee on International Relations has issued a program on "The Christian Citizen and World Peace" by Mrs.

Thomas Coreyington, together with a page of program suggestions under the caption, "Are you interested in International Relations?" This year a Christmas program on Peace is to be prepared. As a basis for the program of work in international relations for 1934, the findings of the National Conference on Cause and Cure of War was recommended; also cooperation with the Department of International Justice and Good Will of the Federal Council.

The Committee on Work Among the Children of Migrant Groups presented a stirring report of steadily expanding service. The newest project is ministering to the workers on the tobacco fields. A \$25,000 budget is carried with an expense of only \$15,000 to the Council, the difference representing the contribution of the owners of canneries and fields.

The afternoon session was devoted to the reports of Joint Committees. Questions evolved: What measures must be taken to make the work in Alaska more effective? How can the financial resources necessary for our cooperation in Latin-America be found? What is the responsibility of the home mission agencies toward the Community church? Indian Missions were discussed on the basis of the following questions: Are the 709 missionary workers among Indians so distributed as to achieve maximum results? How efficiently are we training Indian young people for leadership? Is our service to Indians sufficiently efficient to justify a per capita expense of \$3.57 as compared with a total per capita average expense elsewhere of 57 cents? What are our next steps?

The evening banquet brought the day to a climax. "Home Missions in the Present Crisis," chosen as the general theme, indicated the sense of urgency. Rev. H. W. A.

Hanson, Chairman of the Committee on Review and Forecast, was the first speaker, Dr. A. W. Beaven, President of the Federal Council, had the last word. Highlights of their addresses were "We must cease operating today on the technique of yesterday's task." "Are we big enough to work together to substitute larger loyalties for smaller ones?" Mrs. Poling who presided had the privilege and joy of introducing two young people: Miss Lena Gillian of Kentucky, a mountain girl educated in a Christian school, at present in training as a nurse in a Brooklyn hospital, and Daniel A. Poling, Jr., theological student in the Seminary at Princeton. The picture of the family in the humble mountain home, "poor but happy," the awakening ambition, the first days at school, the inspiration that flowed from devoted teachers into the hungry heart of a child, the desire to be like them, to live and give and serve, and by Christian service help realize the ideal of complete living for the mountain people. Dan Poling's story disclosed the steps by which he found himself and his place of service through summer experience in a Daily Vacation Bible School in a mining community.

With renewed faith and courage, the study of Home Missions Tomorrow and the planning for it occupied the next two days, uniting all who participated in the sentiment expressed in the closing sentence of one of the reports: "We believe that the years of survey made by the two Councils will enable the Boards to go forward with more intelligence, greater efficiency, and better cooperation than in the past, and that this will result in an increased interest in the projects of our various denominations and their cooperative work."

New Ways to Solve Old Problems

Baptist Missionaries in Bengal-Orissa adjust their work to the rapidly changing conditions in India

Reported by WILLIAM C. OSGOOD

AT THE annual conference of missionaries in Bengal-Orissa, Rev. E. C. Brush was appointed to a newly created post of Field Secretary. Rev. and Mrs. H. C. Long, Mr. and Mrs. J. G. Gilson and their families were welcomed back with joy. All the missionaries on the field were present except Mrs. L. F. Marsh, who was ill, and Rev. John A. Howard, who did not feel justified in leaving a village on the verge of coming out *en masse* to Christianity.

A survey to include the entire mission school system was planned under the leadership of Miss Van Doren of the National Christian Council of India, Burma and Ceylon, and a strong committee. This study should serve as a guide in the redistribution of funds and any necessary retrenchment in educational work. A rural survey now in progress will reveal how far village schools are meeting actual rural needs.

Evangelistic policies and methods, especially in reference to grants from the mission and the relation between mission, missionary and national Christian groups in conducting the work, were vigorously discussed. The Indian organization charged since 1919 with the conduct of evangelistic work, the Home Mission Board, has done fine work. When the Indian Christian community raises a considerable proportion of the money expended in this work, a larger sense of proprietorship will be developed. How can this be done in the face of extreme poverty and present economic distress? One solution is the enlistment and training of voluntary lay workers.

Women's work came in for re-

examination. Dissatisfaction with the present system of Bible Women's work, especially where not under the most careful supervision, was general. A ministry to the health, home, educational and spiritual needs of women, both Christian and non-Christian, is essential. Training in nursing, pedagogy and domestic sciences, evangelistic zeal and high character are to be kept in mind in trying to develop leadership in women's work. Ideally qualified workers take time to grow and the barriers to service by young women in isolated places in India seem impossible to break down. Experiments are therefore being carried on in Bhimpore, Khargpur and Balasore with Bible women of a higher and different type.

Miss Grace Hill brought a fresh vision of a longing for the poise of Christ. Miss Alice Van Doren gave a deeper insight into the adventure of faith missionaries are living through here in India. Personal religious life, financial difficulty, work among depressed classes, cooperation with Indian brethren, working with non-Christians who are earnestly seeking God's will, are all parts of the great adventure of faith. Mr. John G. Gilson gave a review of *The Never Failing Light*, Dr. Franklin's new book and the meaning of a personal victory in following that Light wherever it might lead. Rev. L. C. Kitchen pictured a world "shaken that those things which cannot be shaken, may remain." Rev. H. C. Long presented Jesus, the Internationalist, whose vision and program began with good will between individuals in neighbor relationships.

A year ago the Laymen's Foreign Missions Inquiry started a nation-wide discussion. This article reviews the results of an inquiry into home missions

Re-Thinking Home Missions

An analysis of the new program of home missions presented to the Home Missions Council at its annual meeting in New York, January 9-11, 1934, and published in a book, entitled

HOME MISSIONS TODAY AND TOMORROW—A REVIEW AND A FORECAST

By JAY S. STOWELL

TO UNDERSTAND the Report made by the Five-Year Program Committee to the Home Missions Council on January 9 in New York City and published under the title, *Home Missions Today and Tomorrow—A Review and A Forecast*, it is necessary to think of the Report not as the beginning or end of some program, but as a part of a process which has been going on and gathering momentum for more than a quarter of a century and which seems destined to become increasingly dominant in home missionary service.

The keynote of this new program is cooperation among the denominations in the field of home missions. At the moment the most significant practical aspect lies in the field of planning. There is coming into existence what really amounts to a national board of home mission strategy, representing most of the largest cooperating denominations. This is an important milestone along the common path of Christian cooperation.

While the program covered in the various denominations under the general title of home missions varies considerably, yet, essentially, the home mission task has been and still is that of making the ministry of the Christian church available in those places and under those conditions where it would not be available without the aid of some persons or agencies from a distance. The Five-Year Program Committee points out that, just as the state has endeavored to provide an equality of educational opportunity in places which would be distinctly handicapped were they to depend upon local resources alone, so the church must accept the responsibility of undertaking to make available to all those basic religious ministries which are now available to the more favored. "The heart of the process," says the Committee, "has been the helping of less privileged people to help themselves. Its essential method has been the communication of Christian dynamic through the gospel."

Much attention is given throughout the Report to the complexities growing out of the inequality in the economic situations over the country, differences in culture among groups, language complications, and varying spiritual and practical outlooks upon life. The problems peculiar to our great congested city centers, to sparsely settled rural areas, and to such special fields as Alaska, Puerto Rico, the Dominican Republic, and the Hawaiian Islands, are discussed somewhat in detail.

The entire home missionary enterprise at present is being subjected to a series of tests which are briefly described by the Five-Year Program Committee in the following words: "Every Home Mission church, every Home Mission program, every Home Mission dollar, every Home Mission worker must be brought before these four judgment seats: Are they furnishing an effective worth-while ministry? Are they really serving the community? Are they using missionary funds economically and missionary personnel wisely? Are they seeking first the Kingdom of God and His Righteousness?"

The Committee finds that, although the home missions program varies from denomination to denomination, and, in some groups, is much more limited in its scope than in others, yet, taken as a whole, the following matters appear to be of vital missionary concern:

(a) The personal religious faith of the individual members of the community. Every missionary program has at its heart a responsibility for personal evangelism. Whatever else Home Missions is or may become, it is fundamentally an effort in the spirit of Christ and in fulfillment of His great commission to win men and women to His discipleship.

(b) The uniting of disciples together in the fellowship of the Christian church and the devel-

opment of the organized church with an equipment, program, and leadership adequate to the needs of the community, including the facilities of religious education.

(c) The provision of adequate facilities for general education. As a whole, the Protestant churches which we represent have considered a widely diffused education and culture important aids in the development of the religious life.

(d) The eradication of disease and the development of personal and public health. The relationship of high standards of public health to any form of social progress has been too long recognized for any question to be raised as to the legitimate concern of missions with health.

(e) The development of general social well-being. Missionary enterprises have at different times been faced with many sorts of obstacles. Perhaps the commonest has been poverty and the inability of the community to produce enough to support a reasonable standard of living. So the community service program of Home Missions has been a demonstration of unselfish purpose to meet urgent human and social need.

The home mission task of the present and the future is an amazingly large and extended one. However, it will not likely involve the establishment of new churches so much as the revitalization of churches which today have either ceased to function altogether or are operating on a scale which fails to reach those persons who should be reached.

The attainment of the home missionary goals must involve the employment of new types of workers, particularly for specialized service in religious nurture and other community ministries. The major field in which, as judged from certain standards, there would seem to be important duplication of effort is in the field of preaching which usually occupies a very limited part of the weekly schedule and which, by its very nature, can be adapted to serve large groups. It is in the more detailed services of religious training and personal ministry that new workers must be employed. A genuinely diversified staff will thus make the special abilities of a particular worker available to an entire group of communities. It is in some such cooperative endeavor that the hope of providing a well-rounded religious ministry, particularly in rural areas, now rests. Such a program does not await the coming of a time when denominations shall disappear. It can move forward almost at once, and is already doing so in places where groups have caught the vision of this larger service.

Upon the subject of denominationalism the Report makes the following pronouncement:

As to denominationalism itself, this report does not endorse the extreme criticisms that are so common today. To us it seems that denominationalism at its best has demonstrated advantages and is not inconsistent with the highest ideals of Christian comity. But there is a type of denominationalism, better expressed as sectarianism, which is one of the greatest difficulties in the way of comity and of the highest interests of the Kingdom of God.

As a program of advance in the field of comity and cooperation, the Committee recommends:

1. To complete the task of interdenominational organization in regions, states, and cities, so as to provide each state, each city of 25,000 population and over, and each section which is better treated on a regional than on a state basis, with a well organized, effectively operating interdenominational council.

2. To make such additional surveys as may be deemed necessary and, more particularly, to follow up the surveys already made in order to effect the necessary adjustments in the work of existing churches and such extensions of work as will more adequately meet the needs revealed.

3. To carry forward the effort already well begun of securing the adoption by all of the boards and by their respective ecclesiastical bodies of the principles and procedures of comity.

4. To extend the field of cooperative action through the Home Missions Councils, through the service function of these Councils, and through various specialized types of missionary activity.

5. To carry forward through the Standing Committees of the Councils and otherwise the study of the problems with respect to various fields and types of work to which the report has called attention.

6. To devise better means of meeting the personnel requirements of the Home Missions program through better facilities for recruiting, for training for specialized tasks, for the continuing education of workers now in service, and through more adequate supervision.

To those who think of Christian unity only in terms of denominational mergers or eliminations, this Report brings little encouragement, but to those who think of Christian unity as a matter of spirit and attitude to be concreted through plans of interdenominational cooperation, it is easy to visualize the coming of a new day in which home missionary workers shall cooperate in the carrying out of national, regional and local programs which will be planned around a common table. In this, there is indeed hope, and toward its achievement the Five-Year Program is a real contribution.



THE LIBRARY

Reviews of Current Books and
Book Publishers' Announcements



America Faces the Next War, by FRANK H. SIMONDS, is an achievement in journalistic brevity. Only 82 pages in length, it condemns the Versailles Treaty which "no sane person will undertake to defend," Hitlerism which it produced, the impotence of the League of Nations, and the irreconcilable nationalisms which make another European war certain. When it comes, America inevitably will be drawn into it because the present American foreign policy "is identical with Mr. Wilson's which did get us into the last war." It would be hard to find in so few pages a more pessimistic appraisal of the present international situation. (Harpers; \$1.)

What I Like, by WILLIAM LYON PHELPS, is a compilation from the prose writings of 109 authors, ranging from Homer and Cicero to Pearl Buck and Sinclair Lewis. The book makes no claim to be an authoritative collection of what is good literature. The distinguished Professor of Literature at Yale (now retired, see *MISSIONS*, September, 1933, page 106) and Honorary Pastor of Calvary Baptist Church in New Haven, Conn., confesses that he has "included only passages that I personally enjoy reading." His selections, however, make it "good literature." So the book can be picked up at any time and turned to any page with the assurance that the reader will find something there well worth reading. (Scribners; \$2.)

Left-Handed Folks, by WILLIAM S. ABERNETHY, is the second volume in the sermon series projected by the Publication Society.

In the strict sense of the term, they are not sermons, as Dr. Abernethy himself admits, but rather ten-minute messages, abbreviated sermons, "intended for busy people who might not have time or inclination to read through sermons of regulation length." In spite of their brevity, an abundance of wise admonition, sound common sense, persuasive appeal for loyalty, devotion, faith, marks these messages, many of which were given over the radio at morning devotional hours. Bishop Edwin H. Hughes of Washington, in his introduction, after speaking in warm praise of Dr. Abernethy's place and work at the capital, says: "He commands the loving confidence of all his co-laborers in Washington. His Baptist brethren have given him their most signal honor in electing him to the national moderatorship; but we ministers of all faiths unite in

crowning him as a leader without whose presence and voice Washington City would be unspeakably the poorer." That is a fine compliment surely; and the Bishop adds that "some of the messages are wonderfully like their author!" The reader will not miss the point of these pungent talks, and they will touch the heart chords in many a life. (Judson Press; \$1.)

The New Church and the New Germany, by CHARLES S. MACFARLAND. As its title implies, this book by the former General Secretary of the Federal Council is a careful analysis of the religious phases of the Nazi Revolution, and the attempt to include the church in the process of *gleichschaltung* whereby everything in Germany finds its place in the Hitler totalitarian state. With a background of 17 visits to Germany during the past 35 years, the advantage of wide acquaintance and intimate friendship with religious leaders of all faiths in Germany, a sojourn of several weeks last fall, numerous interviews with ecclesiastical and government officials, including Karl Barth and Adolf Hitler himself (See *MISSIONS*, January, 1934, page 21), Dr. Macfarland has assembled an astonishing array of facts, impressions, translations of documents, declarations and opinions, all of which make this an objective, unprejudiced and reliable account of today's phase of the apparently endless struggle between church and state. He gives unstinted praise to the courageous protesting pastors who "have withstood the mighty sweep of material forces with spiritual power." The average American

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By Charles S. Macfarland

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MACMILLAN

reader is today confused about Germany because of conflicting newspaper reports and the kaleidoscopic changes. For him this book is like the missing key piece in a picture puzzle that is needed to make the picture complete. The powerful "German Christians," the New Reformation Movement, the Free Churches, the Reichsbishop and his powers, the Jewish problem, the protesting pastors featured in recent press reports, the menace to Protestants and Catholics alike as they see their youth absorbed in the *Hitler Jugend*,—all these phases of the stirring religious drama now played in Germany are set forth in broad perspective and yet with enough detail to make them easily understood. Dr. Macfarland has done a real service in making this book available. Every pastor will find it informing and reassuring. It should be read by all Baptists who hope to attend the Baptist World Congress. Contrary to popular impression given by newspaper reports, Dr. Macfarland's forecast is hopeful. "The struggle of the new church in the new Germany," he concludes, "although not yet fully told and with perhaps further struggle ahead to be experienced, is surpassingly heartening to world-wide Christianity." (Macmillan; \$2.25.)

A Physician's Tour in Soviet Russia. By SIR JAMES PURVES-STEWART. This is one of the most thoughtful and trustworthy books we have seen on Soviet Russia. The author is an English surgeon and scientist who as a member of a scientific group of English investigators went on a tour of inspection. He tells what he learned and saw, without prejudice or any attempt to make a case. The book is most enlightening and the author commends himself as a sane and keen observer of fine intelligence and insight. He treats of

communist propaganda, Lenin-grad, Moscow, the Volga, and other points, giving conditions as he found them. His conclusions are the most valuable part of the survey. Among these he says:

Soviet Russia is breeding a new species of anthropoid, the "mass man" or *homo proletarius*. But sooner or later younger Russians are bound to realize the insecurity of the basis on which the present organization is founded. The communists may then find that they have raised a Frankenstein which will turn and rend them. . . . It is obvious, in any case, that social conditions in Russia have not attained to final stability. Whether the country is heading for prosperity or disaster, time alone will tell. . . . The small communist party exercises a crushing tyranny over a sullen and cowed population. . . . Russian citizens are now reduced to a condition of utter serf-

dom dominated by a ruthless and fanatical despotism, labeled as democracy. (Frederick A. Stokes Co., \$2.)

The Old Ideal and the New Deal, the Golden Rule Book, edited by C. V. Vickerey, containing menus, recipes, thrift methods, poems, economy suggestions and family budgeting. Clever publicity. (Golden Rule Foundation; \$1.)

Books Received

For Times Out of Joint, by CHARLES LYON SEASHOLES

Christian Mass Movements in India, by J. WASKOM PICKETT

The Christian Message for the World Today, by E. STANLEY JONES, K. S. LATOURETTE, and others

God at Work; A Study of the Supernatural, by WILLIAM ADAMS BROWN

China's Geographic Foundations, by GEORGE B. CRESSEY

HIS LAST THURSDAY

By James S. Kirtley, D.D.

Unique and original studies of the events and motives leading up to the cross and resurrection, centering them, as the author of this volume does, on Thursday. Doctor Kirtley treats of them with discretion, tenderness and sympathy that we might expect from one whose preaching is famed for its evangelical warmth. The Lenten season, and more especially its Holy Week will have a larger contribution to the spiritual upbuilding of all who make these pages a part of the season's reading. Cloth \$1.00

Reality in Religion

By John MacNeill

The March book in the Judson Press Sermons Series

As President of the Baptist World Alliance, Doctor MacNeill is well acquainted with world conditions, and he feels that the most urgent need today is a sense of reality in our religion. In these sermons the author shows that that reality is forever bound up with Jesus Christ, the experience of his cross, and the application of the eternal principals of his gospel to every human relationship. Cloth, \$1.00

Evangelism in the New Age

By Austen K. de Blois

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ORDER FROM OUR NEAREST HOUSE

A Citizenship of World Dimensions

The story of a life of world dimensions, told by Basil Mathews in his biography, JOHN R. MOTT—WORLD CITIZEN, one of the remarkable books of the year

Reviewed by HOWARD B. GROSE

THIS is not an ordinary biography. The author says, "this book is not primarily an attempt either to tell the life-story or to paint the portrait of a man; but rather to look at the greatest and most splendid of all world tasks through his eyes." By this method we have the real John R. Mott depicted as he would wish to be, man and mission inseparably intertwined, personality and cause growing greater together. This gives the book a singular inspirational quality and value. It is a mental and spiritual tonic. This record of daily activities continuously carried on through a long life is not only amazing, but is a convincing revelation of what God can do through a responsive life.

In the prologue Dr. Mathews discloses how arduous and thorough his work of collecting, selecting and sifting material has been. In travel it involved the exploration of the Middle West prairie town in Iowa where Mott spent his boyhood, and the interviewing of persons who were with him at school, play and work; the visitation of Upper Iowa University at Fayette, and Cornell University at Ithaca, where he had his college education; many hours at Northfield and Mount Hermon, where the young collegian first met Dwight L. Moody and where the first historic vision of the Student Volunteer Movement was born; journeys to Vadstena Castle in Sweden where its world plan was projected; to Paris and Stockholm, and to the holiday home in Quebec; numberless interviews with the men and women who have through the decades shared Mott's campaigns; reams of letters written to leaders in practically every country of the sixty-six in which he has worked; free access to his voluminous correspondence and private records; and personal studies of him in action in national and international gatherings, from 1910 down to today, in Edinburgh, London, Geneva, Helsingfors, Budapest, Cairo, Beirut, and Jerusalem. This outline will give some idea of



John R. Mott—World Citizen

what the reader will find. Chronology has been followed only in the early years. The life-study has plainly been a labor of love with Dr. Mathews, and he may well find joy in it, for—to use one of Dr. Mott's favorite expressions—he has given the personality of this "world citizen" its first adequate "exposure."

John R. Mott was born May 25, 1865, on a farm in Sullivan County, New York, and when he was four months old his parents migrated West to a farm near Postville, Iowa, a small village a few miles back from the Mississippi. He came of sturdy Dutch-English stock. His father was a lumberman and was the first mayor of Postville. His mother was a great reader, was intimately informed on the lives of all the crowned heads of Europe and a great admirer of Queen Victoria. Thus from his youngest days details of European lands were familiar to the boy. For periodical reading he had *The Youth's Companion* and *Harper's Weekly* with Thomas Nast's cartoons, good mental diet for a growing boy. His mother was a faithful member of the Methodist Church, constant in attendance and strong in her missionary interests. Her hobby was her flowers, and she harnessed John's boyish energies outside of his school and games to her flower garden. His life-

long love of botany resulted. He had the wood to saw, and two cows to drive from the pasture and milk, and on the farm developed a sturdy physique that stood him in good stead ever after. From his mother he inherited "the blend of kindliness, decision, untiring industry and quietness of spirit to which he owed so much of his power." From his father came a strong business sense, love of method, and immense industry, with absolute integrity. His father thought to train him for the lumber business, and in college vacations he says he mastered that business; but a different work was to be his. He went to church and Sunday school. He was thirteen when he felt the first conscious impulses of religious life. His father then made a public profession and united with the Methodist Church of Postville. I find a striking coincidence in the fact that it was a state secretary of the Iowa Y.M.C.A., J. W. Dean, a Quaker, saturated with knowledge of the Bible and with a central passion for evangelism, who held a series of meetings in Postville, with lasting impress on the boy. The Quaker influence remained with him. He fully believed in the reasoning and quiet persuasive method of personal evangelism, which he followed with students, and in training leaders.

This was the formative period. Next in influence to Mr. Dean was the pastor of the Postville Methodist Church, a college and Drew Seminary graduate and exceptional scholar, who fostered the boy's religious life and seeing his latent talent inspired him to go to college. He also helped to persuade the parents of the wisdom of this move, and at sixteen John was enrolled as freshman in Upper Iowa University at Fayette, a small college on a Methodist foundation—the type of school which, like our own denominational small colleges has turned out so many men who attained eminence. This was just the place for him to grow in. His debating and declamatory powers sprang to life in the Philomathean literary society. He acted notable parts in the dramatic club, starring in his interpretation of Shylock, and committing large portions of Shakspeare's plays. He easily captured prizes for orations and essays, showing in his careful work those qualities of research, logic, thought and clear expression that characterize his subsequent writing and speaking.

While a member of the church he had taken no part in the college religious activities until in 1883, at a meeting for men students only, the leader reports—"Mott arose and in manly, simple, eloquent language told his religious experiences, said he had been converted in Postville two years before coming to college, but had not let anyone know it in Fayette.

He was ashamed of this and was determined to live an open, active religious life in the future." This made a deep impression, and from that time he was a working Christian. A college Y.M.C.A. was organized and Mott was a charter member and leader, another link of coincidence.

It was in his senior year at Fayette that I discern the prophecy of greatness. Reflecting upon his future and the obligation to make the utmost of the powers God had given him, he wrote to his father words that may well be taken to heart by those who think that a short-cut to the ministry will do: "I am thinking all the time of what I should do in this life and will settle it soon, I hope; this much I have settled, that if ever I should enter a profession I will need a much more solid education than I now possess. The present age demands highly educated men. If I preserve my health the money that goes into my education will come out some day; such is my determination." After Fayette some great center of learning with wider horizons—that was his aim. Not that he was discontented. Always he not only treasured a strong affection for Fayette itself, but maintained vigorously the creative essential service that the smaller type of college gives to the world; its priceless value in permitting that personal, direct contact between students and professors which is the most transforming and powerful of all educational influences—and incidentally the trend of today at Harvard, Yale and Princeton.

He was revolving two courses of action—one a legal and political career, the other the ministry. For either he must have the broadest possible preparation. Getting many catalogs and discussing courses he fixed on Cornell as offering what he wished in history, philosophy and political science; and at the age of twenty, September 14, 1885, he was in Ithaca. The first impression made upon him was by the University Association, a third coincidence. Going to White Hall, where the Y rooms then were, he found seniors waiting to welcome and aid new students. They found him rooms, and sent men later to call on him. That seniors should go out of their way to do these acts of kindness to a lonely student he never forgot.

Now Mott entered upon a long period of indecision, with the early attraction of a legal-political career on the one side, and on the other the inner call to distinctively religious service. For many months he weighed the pros and cons, prayed and pondered, consulted and carried on while seeking divine guidance. He had four offers opened to him: a fellowship in philosophy at Cornell, with teaching in view; a year of research in European libraries with

the librarian of Cornell; the secretaryship of the Cornell Association, with its new and handsome building whose gift he secured; and a traveling student secretaryship for the International Y.M.C.A. This was the least tempting of all, but he finally decided in favor of it, firmly believing that his choice was divinely guided. And Christian history accords with that judgment. The subsequent chapters are devoted to revealing the wonderful achievements resulting from that life-decision, which was announced to the International Committee on April 28, 1888. The long struggle was over and the man who for the next half century was to become the foremost guiding spirit of the world's youth was entering upon his career.

Dr. Mathews has handled his wealth of material most skilfully, making full use of Dr. Mott's letters and correspondence, thus letting him tell much of the story in his own words. The home letters, which he kept up until the death of his parents, reveal the closeness and strength of the family ties. An only son, he took no important step without the parental advice and sympathy. Thus through these inside sources we see the world traveler, with a million miles to his credit up to 1933, and more projected; making travel a sort of university and training school; the chairman of distinguished bodies as at Edinburgh and other international assemblies, disclosing the fine art of presiding of which he became a recognized past master; the trainer and teacher of Association secretaries and Christian workers in many lands besides our own; the personal evangelist to prisoners in the county jail in Ithaca, rejoicing in his first case of genuine conversion as one of his happiest hours; the perpetual student with constant addiction to intense mental application in order to avoid intellectual deterioration; the indomitable worker holding to his daily program, which mapped out every hour, with the Morning Watch and Bible study, by which he meant study and not simply hasty reading. All these phases come out naturally as the chronicle of activities continues.

The recruiting and training of leaders is an eye-opener in its thoroughness of method, but it is surpassed in adventurous challenge to givers of wealth as shown in the chapter on the release and use of money. No other man ever dreamed of raising as many millions for buildings and the world causes of the Y.M.C.A. and foreign missions as did John R. Mott year after year. Striking illustrations of this are given. He knew the value of the direct approach backed by resistless facts. "From his student days at Cornell," says the author, "Dr. Mott began to shape guiding spiritual principles to govern release

of money whether from rich, middle-class, or poor people. He also developed a psychology and technique of approach that have led him into an area of extraordinary dimensions. Within a period stretching over forty years he sustained a relation of major responsibility toward raising a sum estimated conservatively at \$300,000,000 for Christian and philanthropic work in every continent."

How did he do it? For one thing, he never minimized his cause nor undervalued the prospective giver by asking too little; and he set his face like a flint against a deficit. He says his processes are simple, scientific and universally applicable, but he has had a marvelously persuasive way of applying them to groups and individuals. *His first principle is that money-raising should be regarded throughout as a spiritual service*; and he finds a close analogy between soul-winning and the relating of money power to the purposes of Christ. "Money," he says, "is so much stored up personality. In reality it is so many days of somebody's toil." His is the scriptural idea of stewardship applied in modern business ways to present needs. This side of his work he has regarded as a definite Christian ministry, keeping in close touch with his list of supporters, a small number of whom for 33 of his 40 years of service provided the necessary funds for him and his personal staff, so that they were not a charge upon the budget of the Association or other agencies which he served. Within little over a decade, we are told, nearly \$700,000 has been given to provide modern, well-equipped Y.M.C.A. buildings for the twelve capital cities of Asia—a monumental feat in itself. By his integrity he won and held the confidence of men of wealth to a remarkable degree. The two crowning achievements in the realm of giving were the \$400,000,000 Retirement Fund for stabilizing and lifting to still higher levels the personnel of the Y.M.C.A. secretariat, including their foreign staff; and the great campaign for a \$250,000,000 fund to meet the need of the men under arms in the World War and of the prisoners of war. This was justly characterized as the greatest campaign for funds ever undertaken, ending in complete and overwhelming success. In its direction Dr. Mott evinced the qualities that would have made him eminent in statesmanship or business. He declined the urgent offer of Chinese Ambassador, accepting only the post offered him by President Wilson on the Commission to Russia. He allowed nothing to interfere with his world missionary and student relations, in which his interests have centered since his retirement from executive cares in New York.

(Published by Harper Brothers, New York, \$3.)

"LIVE IT THROUGH" IN EVANGELISM

By GEORGE PITT BEERS

THE MOST SIGNIFICANT FACT of the religious life of America is that American Christians do not wield the influence that one would expect from their multitude. We have in the United States over forty million members in our Christian churches. Add to that the number of people influenced by Christian leadership and it becomes evident that this multitude ought to definitely guide the outlook and progress of the nation. It is evident that we are not doing so. The return of liquor, the outburst of lynching, the progress toward a big navy, the general acceptance of the inevitableness of another war, the character of the mass of moving pictures, all point to the fact that the Christian people are not guiding America into the Christian solution of her problems to the extent that they should.

* * *

THE REASON FOR THIS is not that the influence of the Christian people is too small, but that it is not exerted in the right direction at crucial points. We are what we are, and our influence cannot be diminished. It is wielded for good or for evil; and this is the tragedy, that the influence of so many Christians is such that these things can take place. Evidently the influence of many Christians in regard to these great questions either is passive or is positively on the wrong side. This situation will never be changed by the increase of the number of members in our churches. We want everyone who will to become a Christian, and we are definitely working to that end. Nevertheless, we may as well recognize the fact that adding to the number of Christians will not change the situation. The solution lies in a change in the attitude of Christians.

* * *

THE TASK OF THE CHURCH is more than to make Christians. It is also to educate Christians. It is not enough that we shall lead people to accept Christ, but we must lead them to an intelligent understanding of Christ. We must put a larger content into the term "Christian." We too largely assume that everyone will readily know what it means to be Christian in a given situation. We have not stressed evangelism and the means of our contact with God too much, but we have too little taught our people to recognize the Christian attitude in the practical

everyday situations of life. We must LIVE IT THROUGH in this also.

* * *

CHURCH MEMBERS MUST BE FACED with the attitude of Jesus Christ towards men, unfriendly men, very different men, disagreeable men, men who are willing to debauch others for financial gain, needy men, hungry-hearted men. They must be faced with the meaning of love, not as a pleasant emotion but as a principle of compassion and redemption, that becomes the guiding motive and driving power of the life of one who lives in genuine fellowship with Christ. The church must find ways to bring its people to take a positive, Christian attitude on every question that arises. Our new members are particularly susceptible to teaching at the beginning of their Christian life. They have answered a great call and are ready for a great enterprise. We must hold high standards. When we ask people to accept Jesus Christ and His way of life, we must make sure that they understand in some adequate way how large and revolutionary and difficult an undertaking that is in a world like this. Their entire way of living must rise to the high challenge of the Christ. If we baptize multitudes who have an inadequate commitment to the Christian way of life, we shall only add to the weakness of our churches.

* * *

IN THIS PERIOD OF EVANGELISM AND INGATHERING may we not expect and strive to bring into our churches some great souls, who will come with a perfectness of understanding and a completeness of surrender that will make them prophets and leaders of a new day. They need not become nationally known. Their stage of action may be simply their own local church and that perhaps a small church. But if they come into that church with a great understanding and devotion, they will become sources of streams of influence in the world that will be revolutionary for God. Such an enterprise rests squarely back on the spiritual leadership of the churches. If our own understanding of the Christ's spirit is formal, and our own commitment to it is perfunctory, we can never achieve these things. It is only as we live in a vital touch with God that we shall be equal to such a high enterprise.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Farewell to the Women!

In their annual meetings last year the Foreign Missions Conference and the Federation of Women's Boards of Foreign Missions voted on the integration of their work. The vote was later ratified by a majority of the Boards of the Federation.

The last meeting of the Federation was held on January 2, 1934. Mrs. Howard Wayne Smith presided. The Federation was formed 21 years ago, when Mrs. Henry W. Peabody called together a group of women representing different boards to discuss problems of common interest. Through the years Baptist women have headed important committees. The following have served as presidents: Mrs. Henry W. Peabody, Mrs. W. A. Montgomery, Mrs. W. E. Geil, Mrs. Howard Wayne Smith.

The integrated organization will be called the Foreign Missions Conference. Representatives from Women's Boards will serve on a Committee on Women's Work, which will safeguard items of work of peculiar interest to women, such as the fostering of Union Women's Colleges, the World Day of Prayer, and Christian literature for women and children in foreign lands. Mrs. Leslie E. Swain will serve as the Board representative on the new Woman's Committee of the Foreign Missions Conference.



Somebody Did It!

We regret very much that through some unaccountable oversight the name of Miss Stella Ragon was omitted from *The Book*

of *Remembrance*. Miss Ragon has been serving in four different stations since her return to the field this term. Her ability and versatility have made it possible for her to help out in emergencies in Loikaw, Toungoo, Sandoway and Moulmein. Her present address is: A. B. M., Mizpah Hall School, Moulmein, Burma.

Her birthday is October 3. Please take your *Book of Remembrance*, insert the name, address and birthday of Miss Ragon and pray earnestly for her as she serves faithfully and effectively in Burma.



Anybody Can Now Live at Hasseltine House

We want to call the attention of missionaries of the Woman's Foreign Society to the benefits of Hasseltine House as a place of residence for missionaries on furlough as well as for those who have reached the retiring age. While the original purpose of the home was to provide a place for candidates preparing for service on the field, Hasseltine House now offers a homelike residence for those who would enjoy the charms of Newton Centre and the cultural advantages of Boston. Those who have served in tropical climates need not fear the rigors of a New England winter, for the house is sunny, delightfully heated and comfortable in every respect. A welcome is heartily extended to missionaries, of both Foreign Societies, who are making a visit to Boston, as well as to missionary families for a longer period. Board members and others interested in missionary work are also eligible to

stay in the home. Terms are most reasonable. If you are interested in a visit to Newton Centre and a stay in historical Hasseltine House, write to Miss Rose Nicolle, 40 Chase St., Newton Centre, Mass.



Assorted Sizes and Varied Ages

Leopoldville, capital of Belgian Congo, is divided into Leopoldville East and West. We live in the western section, which has a white population of about 500 and about 8,000 black. However, there are days when I see only the neighbors on either side of me, and sometimes not even those. Leopoldville is situated about four degrees below the equator and has an altitude of 1,200 feet.

A month has passed since we opened our school in the native village at Leopoldville West. We have both morning and afternoon sessions, and there is a growing demand for evening classes, the men promising to bring lanterns and so solve the light question. In the morning classes we have an average attendance of 150, ranging from tiny tots to grown men. There are classes for young girls, small boys, older boys, and two classes for men. Most of the men are out of work and eager to make the most of this opportunity to go to school. Out of 80 men only 10 have regular work. The many empty houses all around us here tell the story that the white man has suffered, too. All of the companies have had to make drastic cuts.

The men and boys come from two distinct tribes: the Bangala

from Upper Congo, and the Bas-Congo from Lower Congo. They come from all over the colony, and we have one from the Camerouns. Many have worked for textile companies, traders, etc. Others have been the "boy helpers" for the white men, and have been stranded here in the city waiting for the white men who have not returned; or they have been attracted by the lure of a city. Among them are chauffeurs, fishermen, carpenters, etc. We have all types: some with great gashes in their faces telling the tribe from which they come; others with their teeth sawed to fine points, and holes in nostrils and ears; others with faces cut in various designs with great welts. Some wear lions' teeth for charms.

To help me with this morning school, I have one trained teacher, two others with some training, and two with little classroom training but with much evangelistic experience. I am the only white person at the school most of the time. It is a half hour's walk from here, and I go in a push-push, a sort of two-wheeled jinriksha affair. Since automobiles have made their ap-

pearance the push-push has become a curiosity. Most of my way is through the native village, and I can make the trip in 15 or 20 minutes, depending on how the boy runs. When we reach the last corner, he always makes an extra effort to run with all his might, and we turn the corner with a great swing and make enough noise with the rattling wheels to announce to all that "mama" has arrived and that school will soon start.—*Etelka Schaffer*, Leopoldville, Belgian Congo.



In the Land of Opium Smugglers

Our visit to Myitkyina, about 700 miles north of Rangoon, has increased our interest in our whole Kachin work and its possibilities, for this is our largest field. The total population is over 170,000, a fourth of whom are Kachins, the rest being Shans, various other hill tribes, some Burmans and Indians. The district is at least 300 miles long, north and south, and over 150 miles wide. Our work is

among the Kachins, who live in the mountains.

We have 53 churches, over 1,500 members (counting only active members), seven ordained pastors, 18 jungle schools with 23 teachers, all of whom are paid by the Government but chosen by the missionary in charge and are under his management. The main school, with 125 pupils, is here in Myitkyina and carries highschool grade. To visit some of the distant village schools the missionary must travel a month, and then it takes another month of travel over the mountains to get home again. That gives an idea of the distances involved. The district borders China, and the Excise Department is always busy trying to trace opium smuggling. This is dangerous work too. Just the other day an officer was killed by Chinese smugglers.—*Helen K. Hunt*, Judson College, Rangoon.



Mary Ovington Clapp

Mrs. Mary Ovington Clapp, widow of Herbert C. Clapp, M.D., of Boston, died January 5, 1934, at her home in Newton, Mass. Mrs. Clapp was born in Brooklyn, New York, in 1843. She was a pioneer in foreign mission work. When she learned of the formation in Boston of the Woman's Foreign Missionary Society, she and the wife of her pastor organized a woman's society in the Pierpont Street Baptist Church in Brooklyn. Later in Boston she became a member of the Woman's Foreign Board. She served for several years as Society vice-president and was on the committee that arranged for the union of the Societies of the East and the West. For many years she was a member of the Brookline Church and took an active interest in district and local work. She is survived by three daughters, Mrs. N. Loring Danforth, Mrs. George G. Reynolds and Miss Marion L. Clapp, with whom we rejoice in her far-reaching and faithful service, and to whom we extend our sympathy.



A group representing several Hill Tribes in Burma

TIDINGS



FROM THE FIELDS

He Lives It Through

"Rejoicing in hope, patient in tribulation, continuing constant in prayer," Mr. Mancini wrote on the back of this picture taken on the hospital roof. Such courage as his I have never seen before. Seven times he has undergone operations, made possible only because two of our church members gave blood transfusions that he might have strength to pull through. He is doing wonderful work in his hospital ward. One man said, "He is the inspiration of the whole ward." He reads the Bible and prays with everyone who will allow it, and sometimes nurses and doctors send him to other wards. Often patients about to undergo an operation request, "Joe, pray for me."

Others, however, scoff and bitterly drive him away whenever he approaches their beds. Yet several times these same men have sent for him just before going to the operating room and as a result have found peace and strength. One man scoffed even as he was on the stretcher when he heard Mr. Mancini say, "I'll pray for you, Bill." There was some delay in the arrangements for the operation, however, and, in just those few minutes, life somehow looked different to Bill. He asked Joe to pray for him. He went to the operating room a changed man. Joe continued to pray. Bill recovered, nor did he forget the vow he had silently made to God. During his convalescence he and Joe read the Bible together and had many talks of the Saviour. He went home a Christian with a Bible which Mr. Mancini had pro-

cured for him. Some of Joe's happiest moments are when he receives letters from Bill, who is now so grateful to the friend to whom once he was so rude!—*Ethel Downsborough, Italian Christian Center, Philadelphia, Pa.*

Everybody Helped!

Friendship House was clean when it was opened as a Christian Center 4½ years ago, but surely no one expected us to stay clean. If he did, it must have been very disappointing to look at the build-

ing this past year. When our Baptist women of Detroit said, "Let us provide the money for paint," others said, "It cannot be painted as it is, the house must be repaired first," and still others said, "Can we put a little addition on the rear of the building, in memory of Miss Minnie Shepard who inspired us to make the Center possible?" Thus the work began.

Some said, "I cannot give much, but I'd like to give what I can," and they provided furnishings or a gift of money. Said other friends, "I'm not employed, I'll work on the building, giving tools, time, and talent." Some church women said, "If the men will do the work, we'll take turns providing their dinners." The overseer, Mr. Sack, gave his vacation month to superintend the job. Two men, whose children attend Friendship House, helped when they could. So there they were—Mexicans, Rumanians, Germans, Russians, and Americans—pounding, sawing, shingling, cementing, painting, wiring, repairing the furnace; chatting, laughing, eating, chasing mischievous boys and more mischievous flies. Every now and then the men and cooks chimed in with songs the children were singing in the auditorium during vacation Bible school. After a month and a half the work was completed and we all knew and loved each other better, and the building looked a hundred per cent more attractive.

The west wall of the former dining-room, and the back porch and cellar-way were removed, thus making it possible to extend the addition to the alley. The room has been decorated with bright



Gerualdo Mancini, who "lives it through" in a hospital ward

new curtains and pictures, among which is a beautiful hand-painted picture of the "Lost Sheep." A new sign has been painted and placed outside the building. Even the children have helped in cleaning, arranging furniture, and making little fixtures.

The dedication of the new room was held last fall, when all who had contributed time, money, or talent were invited to an informal "get-together."

The new room is now filled with groups of interested girls and boys, and daily classes honor the Lord within those cheerful walls. We thank one and all who helped make possible this memorial to a beloved missionary.—*Alma Bistor.*



Children at Friendship House, Hamtramck, Mich.

Shining Lives and Faces

"Recently one of our teen-age girls' clubs was entertained in the home of their teacher, a fine American volunteer," writes Miss Elizabeth Robinson from the Italian Baptist Community House in Philadelphia. "They had looked forward to this party for several weeks. Sixteen members met at the Community House at least one hour ahead of time and enjoyed a long bus ride to the home of the teacher. Mrs. L— had spared no effort to make it a real party. The games, decorations, and refreshments brought forth exclamations of delight.

"As the girls removed their coats in the cozy guest room, I heard one say as she looked longingly at the inviting bed, 'I wish we could take turns on Saturdays and come and stay here all night.' Later Lillian said, 'Oh, I wish I could sleep in a bed like this; I'd go to sleep and never wake up.' Needless to say, Lillian comes from a home minus most of the comforts of life. We discovered Marie on the front porch rocking happily. There are a number of smaller chil-

dren in her home and therefore quietness and space are almost unknown to her. 'I love your home; it must be heaven to live in a place like this,' Marie said very seriously to Mrs. L—. 'It's so still, no noise—oh, I wish I lived here!'

"We were very happy when Florence, a Catholic girl, asked for a New Testament and said, 'I'm going to read it every day.' We are thrilled as we realize the change in these girls' lives in the two years they have been in the club. I wish you might have seen their faces as they sang their club song, 'Let the Beauty of Jesus Be Seen in Me,' at the close of the party.

"One of the girls came very late to club the other day. She had to help her mother and couldn't come for the handwork, but said, as she came in breathless from haste, 'I didn't want to miss the devotional meeting for anything.' A year ago this same girl would have thought only of the handwork and of getting her share of the materials.

"It is a real joy to be with the boys and girls and young people

in their various groups. My sister, who has visited me several times, has written a poem about them."

Club Time

By IRENE ROBINSON

From the narrow streets they flock
When it's nearing four o'clock,
Happy boys and girls galore
Cluster round the chapel door.
Every bright face wears a smile
As they play outside awhile—
Not a youngster minds the wait,
For they feared they might be late.

Little brothers linger near—
Possibly they'll get in here!
Little sisters linger too—
They'll get in if small boys do!
Eager eyes alert and brown,
Looking up while yours looks down,
As they ring the bell and say,
"Teacher, is there clubs today?"

From the narrow streets they flock
When it's nearing four o'clock—
Happy faces—eager feet,
Round the stone church steps they
meet.

And o'er groups of boys and girls
The flag of Jesus Christ unfurls,
And points a healthier, happier way
Because they're "having clubs today."

MISSIONARY • EDUCATION

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World Tides in the Far East, by Basil Mathews.

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Intermediates

Japan and Her People, by Ethel M. Hughes.

Juniors

Japanese Here and There (joint home and foreign).

Friends in Nippon (to be published jointly with Central Committee), by Dorothy McConnell.

Primary

Titles to be announced later.

The Department of Missionary Education and the Missionary Education Movement are preparing the usual printed announcements of all materials. These books will be out in good season.

New Missionary Books of Importance

Directory of Foreign Missions, listing missionary boards, societies, colleges, cooperative councils, and other agencies of the Protestant churches of the world. Published by International Missionary Council.

Home Missions Today and Tomorrow, a review and forecast, edited by Hermann N. Morse, Chairman, Joint Committee on five-year program of survey and adjustment. Published by Home Missions Council. This book will become the basis for study classes on the subject of home missions.

John R. Mott, World Citizen, by Basil Mathews. The inspiring life story of a man who perhaps more than any other has drawn together the men of good-will among the peoples of the

earth. Harper and Brothers, \$3. (See review on page 170.)

Interdenominational Cooperation

The Department is releasing Floyd L. Carr, Field Secretary, for work with the Foreign Missions Conference in its interdenominational plans for 1934. He will conduct Missionary Education Institutes in Topeka, Kansas, and Sioux City, Iowa—a part of the "follow-up" program in two of the centers visited by the E. Stanley Jones Team. He will also serve as Director of Missionary Education in the spring series of the conferences in New Jersey, Pennsylvania, Ohio, and Indiana.

Convention Study Classes

The program committee of the Northern Baptist Convention has again made a place on the Convention program for the mission study class. Outstanding leaders will present the new study books on "Japan" and "Orientals in the United States." These classes have been held for twelve consecutive years.

Out of the Mail Bag

We have followed the three courses of Missionary Anniversary Programs, and have found them profitable. We believe the programs have helped us to raise a good missionary budget.—*Alpha Baptist Sunday School*, Alpha, Ill.

ROYAL AMBASSADORS

News Items

Royal Ambassadors, Lexington, Mass., began the New Year with an Indian program, under the direction of Prentiss Pemberton, Chief Counsellor. The guest of the evening was Franklin J. Keele,

of Andover-Newton Theological School, a Chickasaw Indian who is under appointment as missionary for Oklahoma. Franklin Keele taught Archery and Indian Lore at Ocean Park Camp. Amid a setting of Christmas trees and before

a fire in the open fireplace he told Indian stories and sang Indian songs. Floyd L. Carr gave a talk on the life of Marcus Whitman.

Dr. Hill, Executive Secretary of the Royal Ambassador movement, met with a splendid group of Chapter leaders from the Boston area at the Boston Y.M.C.A., on January 9th. The programs of Chief Counsellors, in the conduct of their Chapter meetings, were brought together and distributed to the group in mimeographed form through the cooperation of the State Leader, Leland W. Kingman. A round table discussion was held on plans and projects for Chapter work. These suggestions and findings will be made available later to High Counsellors and Chief Counsellors.

George L. Cutton, Director of Religious Education for New York State, is vigorously promoting the plans for Camp Neyoraca for 1934. With the assistance of Theodore L. Conklin and Floyd L. Carr, a series of Camp Rallies will be held in March across the state.

The Baptist Social Union of Boston (an organization of more than 300 laymen of greater Boston), devoted their January program to the subject "Boys." Our Field Secretary spoke on the theme, "Building Boys," and Porter Beck, Director of the Training School of the New York Stock Exchange, spoke on "Training Boys for Their Life Work." A large number of the members are "boy-backers" for the Ocean Park camp.

A new R. A. Chapter has been organized in the First Church of Minot, N. Dak. It is named in honor of Rev. Erling Monnes, be-

Features in This Issue of Special Interest to Boys

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loved missionary in the state, who organized one of the first chapters in North Dakota. His son, Bernard, is Ambassador-in-Chief.

A Message from Idaho

William T. Turner, High Counsellor for Idaho, passes on this order of service, which has been

followed in several Sunday school classes:

Song, "I Am a Stranger Here"
The Lord's Prayer
Declaration of Order
Taking of Secret Word
Reading of Scripture
Secretary's Work. Offering for school and missions
Lesson by the Teacher
Mission Study of Hero Missionaries
Hymn, "Faith of Our Fathers"
Prayer by Teacher
Once a month, meeting for business and social time
Hikes, etc.

Mr. Turner writes: "You no doubt will be surprised to learn that in each instance where I recommended this order the class grew over 100% within five weeks. One class with but one scholar grew in four weeks to 22. There is great opportunity in this simple order!"

WORLD WIDE GUILD

In the Forest

A little tree, short, but self-satisfied,
Glanced toward the ground, then tossed its head, and cried:
"Behold, how tall I am, how far the earth!"
And boasting thus, it swayed in scornful mirth.
The tallest pine tree in the forest raised
Its head toward heaven, and sighed the while it gazed:
"Alas, how small I am, and the great skies how far.
What years of space 'twixt me and yonder star!"
Our height depends on what we measure by,
If up from earth or downward from the sky.

Anonymous

The great event ahead is our Annual Guild Day. The date is May 22nd, the day preceding the opening of the Convention, and the place the Baptist Temple, Rochester, N. Y. We shall have an all-day conference and discussion of every phase of Guild activity, beginning at 9:30 A.M. and closing at 4:30 P.M. Promptly at six o'clock we gather for our banquet with our C. W. C. brothers and sisters. What fun that will be! The General Chairman of local arrangements is Mrs. Frank W. Sayers, 32 Southern Parkway, Rochester. At this writing it is not possible to give such details as price of banquet and registration fee, Chairman of Hospitality, etc., but they will all be given in April Missions and in State papers.



Guiding Star Chapter, Jackson, Mich.

Your State Secretaries will have the information by the last of February. Awards will be given for the best Project in each of the three groups listed in Guild Goals, for the best general Guild Poster, the best Reading Contest Poster, best Year Book, best Calendar of Activities, and to the Chapter with greatest total mileage. Please do not send any White Cross exhibits. Directions for sending and returning all exhibits will be given in April MISSIONS.

Wouldn't it be nice to pay the expenses of at least one delegate from your State, as California has done for several years? Your State Secretary works untiringly. Why not send her? Everything points to "the best ever" Guild Day. Free entertainment for lodging and breakfast, May 21st and May 22nd, will be provided by Rochester hostesses. Shall we count on you?

It is time now to check up on your goals for the year and make up any shortages before April 15th on Reading Contest and Three Projects, and by April 30th on your Special Guild Friendship Gift. We must not fail, and we will not!

I am happy to announce a new play written in the interests of the Baptist Missionary Training

School in Chicago by Mrs. Amy Osgood. While it is not written especially for the Guild, you will enjoy giving it. The title is *Live It through*; price 10 cents. Order from the Baptist Missionary Training School, 2969 Vernon Ave., Chicago, or from 218 Lancaster Ave., Buffalo, N. Y.

*Faithfully Yours,
Anna J. Nokes*

218 Lancaster Ave., Buffalo, N. Y.

Suggestions for Toast List

It is time to plan your Mother and Daughter program, and Decatur, Ill., sends the following suggestions: After a welcome to the mothers by the president the following toasts were given: "What My Mother Means to Me," "What Our Future Daughters Will Be," "What I Expect of My W. W. G. Girls." The dialogue "Every Mother's Daughter" might be added.

Fannie Crosby and Her Hymns

The Guiding Star Chapter, Jackson, Mich., reports an unusual service: "We have taken charge of several services in the church. Recently we conducted a Vesper Service in memory of Fannie Crosby, using many of her hymns, the

story of her life, and stories of her better known hymns. Young People's Week gave us the opportunity of presenting a missionary program. Several girls impersonated some of our Baptist missionaries and gave instances of wonderful answer to prayer. These missionaries were introduced by other Guild girls who gave brief sketches of their lives.

Because of our earnest work and the success of our program, our pastor's wife, a former missionary in China, invited us to a Chinese feast. The girls ate with chopsticks, and blessing was given in Chinese. Later our hostess told us about the family life in China and sang several hymns and read a Bible chapter in Chinese."

Friendship Supper

Here's a menu that comes from Calvary Church, Washington, D. C. Copy it if you wish.

Friendship loaf with Burmese sauce

Italian macaroni
African string beans
American hot rolls
Puerto Rican jelly
South American cocoa
Canadian spiced apples
Chinese tea cake

Jubilee Chapter

The new Junior Guild at Memorial Baptist Church, Mechanicville, N. Y., wonders if it does not have a unique distinction in having been organized during the Fiftieth Anniversary of the church, and in having chosen a name, "The Jubilee Chapter," which commemorates that fact. It is sure, at any rate, that it has done something new in working out a special initiation ritual which it used at Christmas time, and which wove into the standard ceremony the symbolism of the Christmas greens and the

Yule candle as standing for the Light of the World. Nineteen charter members were initiated at the time of the Church Golden Anniversary in a public service, by the Senior Guild, and six more were candidates by Christmas time. Already the Jubilee Chapter is feeling the thrill of cooperating with its Senior sisters in helping to maintain the missionary record of its church, which has for six successive years, including, of course, the "depression" period, raised its missionary quota in full, and paid it in monthly installments.—*K. K. Holt, Pastor.*

Grandmother's Banquet

From Millinocket, Maine, comes a different idea. They entertained their grandmothers at a banquet and then had one of our Guild plays after the toasts. There is no copyright on this plan.

South Dakota Looks Happy

Is it any wonder this group from Alcester, South Dakota, has been an honor chapter for two years?



W. W. G., Alcester, South Dakota

Their programs are based on our study books, their White Cross quota to the Mono Indians and to Assam are filled, and their Guild Special Gift raised. But best of all in their report Chapter is this: "The fervor of the prayer circle has impressed the entire church and it is felt that influence of the Guild activities has gone far and wide."

Filipino Guilds

Dorothy Dowell writes from Iloilo, Philippine Islands: "Mrs. Donald Perron is most enthusiastic over W. W. G. There are five Guilds in the Mission, and the B. M. T. S. Guild is cooperating

with her in plans for our first W. W. G. Vesper Service, a House Party, a union missionary dramatization, and a banquet, all with the Central Philippine College and Mission Hospital Guilds, and perhaps delegates from the other two.

"The recreational side of our school life is not forgotten! There are monthly socials, dramatizations, and entertainments. On the Fourth of July they invited 45 of the Mission Hospital nurses to a banquet and gave them an excellent program of music, native songs, stunts, and Filipino folk dances."

A Program Suggestion

The Senior Guild of Lake Harriet Church, Minneapolis, recently presented "A Review of the Nations," which offers a suggestion to others. The letter reads: "Ten mission fields were represented by girls in costume: India, West China, Africa, Assam, Japan, Burma, Philippine Islands, South China, Bengal-Orissa, East China. Each girl was asked to contribute as much information as possible concerning the country assigned her. The results were very enlightening to us all, but you may be sure the girls who benefited most were the ones who took part. Give our greetings to MISSIONS and especially to the Guild corner."

(For Guild "Christmas Gifts" to MISSIONS, see page 184)



At Indiana's Guild Convention, left to right: Pearl Smith, Alma J. Noble, Pauline Ellis, Mary L. Noble, Beatrice Chitwood

Children's World Crusade



Crusaders of First Church, Hinton, W. Va.

Tomorrow

By MYRTLE G. BURGER

I saw Tomorrow marching by
On little children's feet;
Within their forms and faces read
Her prophecy complete.

I saw Tomorrow look at me
From little children's eyes;
And thought how carefully we'd
teach

If we were wise.

Rally Day, April 28th

Last year 121 rallies were held, which means that 121 groups of children had a "great time" telling each other what they had done in hand-work, story telling, etc. This is the children's own day and they enjoy it because they carry it out themselves.

The plans will be made by the leaders and every church in the neighborhood should participate. The C. W. C. Association Secretary will call the meeting of leaders in March, but if she doesn't some C. W. C. leader should take it upon herself to do so. Plan to have every group attending take part and have only things that

children enjoy and understand. They will want to report their gifts, Honor Points, books read, Christmas boxes, etc., and the number present from each church. In large Associations there is a contest for the mileage covered, autos and buses being pressed into service for long distances. Poems, music, story telling, dramatizations, exhibits and games are

always enjoyed. Our Special Interest Missionaries may be impersonated and tell some of the stories that have come from their own pens this year.

By planning early, giving plenty of publicity, and providing a good program, a Rally long to be remembered by the children will point them again to Jesus and His desire that boys and girls all round the world shall know and love Him.

Mary L. Noble.

218 Lancaster Ave., Buffalo, N. Y.

What Are You Talking About?

Do your pastor and deacons know what you are talking about when you say "C. W. C.?" Suppose you help them by putting some notices on your church bulletin about the work the children are doing, or make a Poster for the prayer meeting room, or repeat a C. W. C. program at the prayer meeting. Through such publicity men and women will become interested enough to support the C. W. C. financially and with ef-



Heralds and Crusaders, Bergen Church, Jersey City, N. J.

MISSIONS •

fort when necessary. Some children last year were unable to attend the C. W. C. Day Rally because there were not enough cars to take them.

Are you always sure that the children understand what you mean by what you say? Just recently in helping some children with some of their activities, I discovered that they were misusing words because they didn't know their meaning. How much worse it might be if they got wrong ideas. Do let us be "careful" and "wise" in our teaching.

National Conference

Every C. W. C. official, friend and member is summoned to our Conference Day, May 22, the day before the Convention opens in Rochester. The Guild and Crusade will have their separate Conferences from 9:30 A.M. till 4:30 P.M. in the Baptist Temple. At 6 P.M. they will unite for a joint Banquet. We are expecting a large Conference because of the central location of the Convention, with good exhibits and discussion of practical methods and the presentation of next year's materials. Delegates to our Conference will be given entertainment for the night and breakfast on May 21st and 22nd. More details will be given next month. Plan now to be with us and to bring at least one other. May in the Empire State is gorgeous and a party of four or six in a car can travel cheaply. Roll round to Rochester in a Rolls Royce or rumble!

It's Raining Baby Doll

Excitement ran high in 38 Crusader Companies and Herald Bands over a shower. Not a wet, rainy kind but one that made every one happy. The stamps for Miss Anderson's baby doll (See December MISSIONS) are still



Vendla Anderson and "Nkailu"

coming. I am giving below the list of those who had a part in giving the doll. Be sure to see the picture of Miss Anderson and the doll on this page. They sailed from New York on January 19th.

Minnesota: Breckenridge; Minneapolis, Judson Memorial and Temple.

New Jersey: Jersey City, North and Bergen; Orange, Washington St.

New York: Hammondsport, Old Wayne Church; Cooperstown; Buffalo, Prospect Ave. & Delaware Ave.; Greenwich, Bottskill Church; Hoosick Falls; Friendship; Le Roy, Second.

Indiana: Lebanon, First; Young America; Indianapolis, First.

West Virginia: Hinton, First.

Kansas: Raymond; Hutchinson, Berean.

Massachusetts: North Adams; Taunton; Woburn; Holyoke, Second; Lowell, First United.

Pennsylvania: Scranton, Immanuel; Pittsburgh, East End Newberry, Memorial; York.

Maine: Calais; Thomaston.

Michigan: Detroit, Trinity; Kalamazoo, Portage St.; Harbor Beach.

New Hampshire: Antrim.

Rhode Island: Providence, Stewart St.

Washington, D. C.: Calvary.

Colorado: Las Animas; Palisade.

Utah: Salt Lake City, Taylor Ave.

California: Clovis; Torrance, First Church.

Iowa: Fort Madison, First; Madison.

Nkailu Sails for Africa

"Tutondele beni, beni!" (We thank very, very much!) I know the little girls at Sona Bata, Belgian Congo, will say when they see Nkailu (pronounced N-kī-loo), she is such a sweet baby. Her name means "Gift," for that is what she is—a gift to the Congo girls from the C. W. C. What a treasure she will be! In school we shall use her in our hygiene classes to teach the care of a baby. A bath won't hurt her; and her clothes, made by Guild Girls of Minneapolis, are just the thing for the cool weather of our dry season. When it is hot, she will not need

anything. How the little girls will love to play with her! She is made of flesh colored rubber, 18 inches long. From a distance, she looks like a real baby. She can look sideways and go to sleep. She cries when you squeeze her leg. I gave her a thorough examination in the store, so if her body, legs and arms part company I know how to put her together again. I took her to some meetings in Minneapolis and children and grown-ups alike loved my baby. Oh, she is so cute!—*Vendla Anderson.*

Thanks for Scrap Books

The call for scrap books on the Life of Christ and on the various countries and races is being answered by many Crusader Companies. Miss Anderson was glad to take with her all that were received before she sailed. She was overjoyed with the first one she saw which was on the Life of Christ, and said it would be invaluable to her and she wished she could have 300 of them. It was beautifully made. There will undoubtedly be more coming in which will, of course, be forwarded to her.

Therefore we are following the regulations of the Foreign Society with regard to packages for Africa, which are as follows: A charge of 15¢ a pound is made on each package, which covers the shipping and duty. A bill will be sent to each sender who has already sent packages. From now on we ask that the 15¢ per pound be included in a letter addressed to Miss Janet McKay, 152 Madison Ave., New York City, giving a list of the contents of the package, its value, and name of the missionary and station for whom the package is intended.

Also be sure the same names appear in the letter as on the package; for instance, "For Miss Vendla Anderson from Mrs. John Smith, Smith Center, New York."

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Write Us

Congratulations!

I am sending you a picture of the Crusade Company of the First Church, Hinton, W. Va., taken when our Company was first organized. They are wearing shields, swords and crosses which they made for the initiation service in October. It was a candle-light service. During the processional the children sang their Crusade song and carried their banner, black on one side with the word "Crusaders," and white on the other side with a large red cross. The girls wearing white vestments are officers. I regret that the other two could not be present when the picture was taken. The Crusade pin was presented to each child who had reached a certain standard.

We have 30 members. They made scrapbooks and took part in the Doll Shower. At Christmas they fixed a basket for a needy family and sent toys to a baby in the hospital. Also they had a splendid Christmas offering for missions. We meet each week and have a splendid attendance. They want many more books to read than we have.

W. W. G. Subscriptions

As this issue goes to press, 53 new subscriptions as the World Wide Guild's Christmas Gift to the magazine, in response to the announcement

in the November and December issues, have been received. This brings the total up to 156. The names follow:

Mrs. Harry Hadler, Greensburg, Ind.; Mrs. Frank Roller, New Kensington, Pa.; Mrs. Henrietta Greene, Cohoes, N. Y.; Mrs. F. H. Pratt, Kennebunkport, Me.; Mrs. Thomas Watts, Yuba City, Cal.; Altye M. Rust, Sheffield, Iowa; Mrs. Mary H. Hall, Kennebunk, Maine; Mrs. N. Long, Washington, Pa.; Mrs. M. E. Howard, Pittsburg, Kans.; Jessie A. West, Lewiston, Maine; Dorothy Spellman, Manistee, Mich.; Mrs. W. P. Whitney, Oshkosh, Wisc.; Mrs. Russell Morehouse, Brookston, Ind.; Mrs. J. L. Booth, Monroe, Mich.; Mrs. J. T. Crawford, Topeka, Kans.; Mary Jane Rambo, Reading, Pa.; Mrs. M. W. Hart, Springfield, Ill.; Lillian Fisher, Sunbury, Pa.; Mrs. Carrie A. Griggs, Willimantic, Conn.; Mrs. H. S. Kerksen, Fredericksburg, Iowa; Claudia L. Webb, Topeka, Kans.; Pauline Weaver, Bucyrus, Ohio; Martha E. Howard, Pittsburg, Kans.; Mildred Abele, Peoria, Ill.; Mrs. Donald MacKenzie, Milford, N. H.; Elsie E. Root, Meriden, Conn.; Irene Brown, Riceville, Iowa; Mrs. A. Holmer, Topeka, Kans.; Mrs. H. B. Middaugh, Toledo, Ohio; Beatrice Chitwood, Bloomington, Ind.; First Baptist Church, Dexter, Maine; Lillian Olson, St. Paul, Minn.; Mrs. Elmer Parker, Providence, R. I.; Mrs. J. G. Allen, Washington; Mrs. R. E. Sage, Elwood, Ind.

The Northfield Conference

The Northfield Missionary Conference will be held July 6-14, 1934. Themes are FOREIGN—Japan—HOME—*Oriental in the United States*. Included among the Faculty are: Dean T. H. Graham, Dr. Milton Stauffer and Mrs. Stauffer, Miss Gertrude Schultz, Betsy Lee Hopkins, Rachel Benfer, Helen Brickman, Esther McRuer, Ruth Seabury. Others will be added. Evening features include a Girls' Ceremonial Camp Fire, Missionaries and Nationals Night, Summer Christmas tree for Christian Literature in the Orient, and the Commissioning service.

Registration fee is \$3.50; board and room will cost from \$12 to \$23. Special reservations will be made in one of the dormitories for men, women and mothers with children. Baptist representatives on the committee for this conference are: Mrs. Francis Pinkham, Mrs. Charles H. Sears, Mrs. Gula Plummer, Mrs. Leslie Swain, Miss Dorothy Bucklin, Camp Leader.

For further information, write Mrs. L. E. Swain, 25 Barberry Hill, Providence, R. I.

THE CONFERENCE TABLE.

Christian Citizenship

Suggestions for a Program

By MRS. I. N. CLOVER

SONGS:

- "America"
- "America the Beautiful"
- "Let the Lower Lights be Burning"
- "Battle Hymn of the Republic"

SCRIPTURE:

- Ephesians 2:19-22; Romans 13:10
- Matthew 5:13-16

DISCUSSIONS: Based on the following:

- I. Jesus' Interest in Every Phase of Life which Touched People.

- HE { —longed for their happiness.
- wanted all to share in joy and peace.
- desired everyone to love and serve God.

- II. Jesus taught Christ-likeness—

- (1) Personal: Love of God and Neighbor. (2) Group: Christian Citizenship, ministering to the needs of others.

- III. Needs of Christian Citizens:

- A. Knowledge of: (1) Our Country's Laws: (a) How made; (b) How may be changed; (c) How enforced. (2) Movements in Public Thought: (a) Those which lead the individuals to a finer national life; (b) Those which tend to weaken national life and moral influence.

- B. Sense of Personal Responsibility for voting at every election.

- (1) Proper Registration; (2) Reliable Information concerning issues involved and individuals seeking election.

Civic Committee Bibliography

Other excellent material suggested by the National Civic Committee, Mrs. Orrin R. Judd, chairman, follow:

Black Pansies (Race Relations), free; State Headquarters.

Men Conquer Guns, by Paul Douglas, 10 cents; Federal Council of Churches, 105 East 22nd St., New York.

Two Minute Interview on Disarma-

ment, to be used by young people; Federal Council.

Series of World Affairs Pamphlets, Foreign Policy Association, 18 East 41st St., New York, N. Y.

Project for this year, Committee on World Friendship Among Children, 287 Fourth Avenue, New York.

Your Child and the Movies, by Fred Eastman, 10 cents; 440 S. Dearborn St., Chicago, Ill.

The Value of Law Observance, 25 cents; U. S. Department of Justice, Washington, D. C.

Silver Boxes

FROM COLUMBIA RIVER DISTRICT

The Silver Boxes are being stressed and used throughout the District, and our women are beginning to realize that the whole missionary program could be ably carried on with the proceeds of the boxes alone if every Baptist family would use them. Counting five members to a family, our N. B. C. would have 280,000 families; a penny a day from each family would net the denomination \$1,022,000 annually. What a wonderful program could be promoted with a million dollars each year!

From a local society comes this interesting comment: The trustees were so interested in our results last year that they requested us to sponsor the giving out of the Silver Boxes in the adult departments of the church. So we had a speaker in each department on a designated Sunday and gave out boxes with 4 envelopes each for bringing in the money once each month. A week before Thanksgiving we had a dinner which we called our Thanksgiving Dinner, with about 400 present. One of the B. Y. groups gave the little play sent out in connection with the boxes. Between 300 and 400 boxes are out now and when the December envelopes came in we

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In Berlin—Aug. 4 to 10

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MINNETONKA

(22,000 gross tons)

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The popular *Minnetonka*, formerly exclusively First Class, and now carrying Tourist Class passengers only, has been chosen as the official sailing for the Fifth Baptist World Congress, offering full "run of the ship"—all the best staterooms, decks, public rooms and other facilities—at economical Tourist rates.

Advance sailings for the Congress will be the popular Cabin steamers of the United States Lines, *President Roosevelt* June 27 and *President Harding* July 11.

A complete program of inclusive all-expense tours, from \$316 upwards, has been arranged for these sailings with the cooperation of the Northern Baptist members of the Transportation Committee.

Full information about the steamers, rates and tour program on application to—

Walter H. Woods Company
50 Boylston Street, Boston, Mass.

or any office of

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Main Office—1 Broadway, New York



had \$200, which was sent in as the Christmas offering from the Women's Society.

Connecticut Simplifies "You"

Many churches are sending in enthusiastic accounts of the use of "You," the new dramatization about the Silver Boxes. Connecticut women have proved to their own satisfaction that "You" can be given simply as well as elaborately. One woman writes: "At my house 'You' was given with absolutely no scenery, accessories or stage. The 'throne' was a large chair covered with a portiere, the speakers stood in the wide opening between living and dining rooms, and the tableaux were given behind another portiere. Nothing could be simpler."

The End of Life's Journey

Mrs. William Pettigrew

Alice Goreham Pettigrew, wife of Rev. William Pettigrew of Assam, died January 10, 1934, in New York, following a serious operation. She was born in London, England, December 20, 1870. After graduating from the Missionary Training School, West Brighton, England, she went to Calcutta to be married to Rev. William Pettigrew in November, 1896.

From Calcutta the young couple took the long ox-cart trip of several weeks into Imphal, capital of the native state of Manipur, Assam, and from here the four days' horseback trip into the mountains to Ukhrul among head-hunting Naga tribes. Here they lived a life of indescribable hardship, sacrifice and danger. Their first home was a three-room mud hut. The first seven years they worked among the people without a single convert, but their preaching and the influence of their lives slowly permeated the hills. Finally a group of boys from the school were baptized. Today there are over 10,000 Christians in Manipur State. In 1917 the Mission secured a beautiful compound at Kangpokpi on the main automobile road to Imphal. Here a boys' school, a leper asylum, and a small hospital have been established.

Mrs. Pettigrew gave her life with rare devotion and sacrifice to all phases of the work, but especially to the girls' school and to the work for women and girls. She will be greatly missed. Funeral services were held at Cornwall, Conn., and she was buried there in the beautiful cemetery among hills very like the hills that she so much loved in far-off Manipur.

Mrs. William H. Roberts

Alice Buell Roberts, widow of Dr. W. H. Roberts, died at Loma Linda, Cal., December 30, 1933. She leaves a son, William H., for some years a missionary in Burma, and a step-daughter, Dora C., wife of Missionary J. E. Cummings. She was appointed to missionary service by the Woman's Society in April 1879 and designated

to the Kemmendine Girls' School in Rangoon, Burma.

On December 5, 1881, she was married to Rev. W. H. Roberts, pioneer missionary in Bhamo, founder of the Kachin Mission. They left Rangoon for Bhamo among the wild Kachin tribes, where they established the first Kachin church with seven baptized members. The courage of these two missionaries, in the face of constant fighting among the Burmans, Chinese, and Kachins, warrants high praise. Once, suspected of treason because they were living among the Kachins, the Burmans ordered them shot. They lived in dire peril for many weeks and finally decided to leave Bhamo temporarily. Returning under British protection, a large tract of land was secured and a splendid group of buildings erected.

They returned from Burma in September 1913.

Mrs. Thomas Moody

Elizabeth Wilkie Moody, wife of Rev. Thomas Moody of Sona Bata, Belgian Congo, died November 18, 1933, after an illness of only two weeks. She was born in Fergus, Ontario, August 4, 1869. She was a graduate of Fergus High School, Moulton Ladies' School, Toronto, and of the Methodist Training School, Chicago, Ill. Her church membership was with the First Baptist Church of Rochester, New York. In June 1890 she was married to Thomas Moody.

Appointed to missionary service in Congo in March 1890, they did pioneer service at Irebu until 1897, when they were transferred to Lukunga. In 1917 they began work at Sona Bata. A remarkable movement toward Christianity began on that field in the spring of 1921 when Mr. and Mrs. Moody were alone on the station. The movement has continued ever since.

In a letter dated November 1933, received in the same mail with announcement of her death, came the following: "We have just begun our 44th year of service, and have passed the age of re-

tirement. It is truly wonderful how these people have developed. Soon we shall be leaving this work to others. We thank God for the privilege of working in Congo all these years."

Mrs. J. H. Giffin

Annie Milne Giffin, widow of Dr. J. H. Giffin, died at Duluth, Minn., January 9, 1934. She was born in Minneapolis, Minn., July 15, 1876. She was a graduate of the Duluth High School and of the Kindergarten Training School. In August 1904, she was married to Rev. J. H. Giffin. Together they sailed for South China in October of that year for educational and evangelistic work. Dr. Giffin was the founder of Kwang Yit Academy at Kaying, and was its principal for ten years. They gave nearly 30 years of loyal and devoted service to the cause of Christ in China, spending most of that period at an interior station where at times life was seriously disturbed by critical political and social upheavals. The memory of their heroic lives will be a blessed influence in many hearts in China and America.

Dr. and Mrs. Giffin returned to the United States in February 1933 because of Mrs. Giffin's serious ill-health. His own death occurred unexpectedly six months later.

Lilla Sawyer

Miss Lilla Sawyer, missionary of the Woman's American Baptist Home Mission Society since 1909, died in Akron, Ohio, December 23, 1933. She had been in poor health for several years.

Miss Sawyer was born April 10, 1886, at Burnett, Wisconsin. She received her high school education in Beaver Dam, and after two years in the University of Wisconsin graduated from the Baptist Missionary Training School in 1909.

While a high school student Miss Sawyer was baptized in the church at Beaver Dam but later transferred her membership to the First Baptist Church of Akron, Ohio. Her missionary work was with the Rumanian Baptist Church, but people of many nationalities will remember Miss Sawyer's Christian ministry.

ORDAINED AND FOREORDAINED

The Chronicle of An Apostolic Succession

By L. C. BARNES

A WOMAN in China who was sending her trained helpers throughout the region and otherwise performing the duties of a bishop, was asked, "Have you ever been ordained for such doings?" "No," was her reply, "but for this needed work I trust that I was foreordained."

Another of our strong laymen, Dr. George E. Merrill, having gone over the horizon, we are keenly reminded of the old Baptist conviction that the only essential in Ordination is foreordination. Dwight L. Moody, Shailer Mathews, Robert E. Speer, and John R. Mott are outstanding instances of unordained apostles.

Who, in fact ever, are men in "holy orders"? Four generations of Merrills tell the story well.

Daniel Merrill was pastor of the largest Congregational church in Maine. Some of his people became uneasy about the value of infant baptism. To allay their fears, he decided to preach conclusively on the subject and did. Being of a scholarly turn he went into history for its validity and became a Baptist, and most of his congregation likewise. He was naturally one of the founders of Colby College and of Newton Theological Institution.

Thomas W. Merrill, a son of Daniel, was one of the early graduates of Newton. He was the first commissioned missionary of the American Baptist Home Mission Society. He started a classical school at Ann Arbor, Mich., and also founded Kalamazoo College.

D. D. Merrill, son of Thomas, was a tower of strength in the

First Baptist Church in Minnesota (First, St. Paul), and served for a quarter of a century as treasurer of the State Convention. He never allowed the books to close with a deficit, although some of the years were in the midst of a deep "depression."

George E. Merrill, a son of D. D., was educated in Minnesota University and the Massachusetts Institute of Technology. He became an architect. He superintended a seven-million-dollar rehabilitation of the U. S. Naval Academy at Annapolis, Maryland. With such a stirring member, the little Baptist Church moved a mile and a half to be near the school which was fitting officers for world-wide service, and there built a worthy meeting-house.

By a gracious Providence, he was a parishioner of mine in three states. At Newton he brought a gifted fellow student into the church. At Pittsburgh he was the architect superintending the erection of a great Episcopalian hospital. I can see him now, standing at the head of a group of young people as they started out with

Bibles and hymn books to open my sixth mission Sunday school, which was to grow into a flourishing church.

As Architectural Secretary of the Home Mission Society, he was designer of more than 600 church and school buildings in 39 states and 10 foreign countries, lifting the level of building in unpretentious beauty and especially in practical efficiency. "What work do you want to do in your building?" was always his first question.

In the beautiful new quadrangle of Kalamazoo College I saw him last the day before his fatal seizure, in high spirits as the historical pageant was about to begin, with his son David riding the missionary pony into the Michigan wilderness as his great-grandfather had done one hundred years before. "He was the most Christ-like man I ever saw," said a Wall Street business man who knew Dr. Merrill intimately and under very trying conditions.

Two of the four Merrills were "ordained." All of them were "foreordained" and were equally "in Holy Orders." Let the National Council of Northern Baptist Men revel in their high calling and carry on in the Apostolic Succession of such men.

How a Missionary Died

As revealed in a letter by the Director of Social Service at the New York Post-Graduate Hospital

We all loved Mrs. W. A. Hall, and everyone from the superintendent to the kitchen porters knew of her and inquired about her daily. From the moment she entered our quarters, she endeared herself to everyone. Although we know she was suffering intensely at times, she never complained, never asked for extra services and was always cheerful.

In a short time I began to notice the effect that she was having on

patients near her. She seemed to make it easier for them to stand their discomforts. She buoyed them up with her own faith. Unconsciously they would all lean on her for courage and support. I know of several patients who passed away, whose last hours were made happy by the comfort that she gave them. She never stopped her missionary work, and quietly and inconspicuously she influenced all around her. The

nurses loved her and seemed to go out of their way to find little things to do for her.

I had a long talk with her just before her death. She told me that she knew the end was near. She spoke of Christ in the Garden of Gethsemane and how lonely He must have been waiting to die. She then remarked that all she could do was to try and have the same courage and faith, but it would be easier if I could be near her. She passed away very sud-

denly, at ten minutes after seven. I arrived just as she breathed her last. We all stood around helpless to do anything for her, but thankful that her suffering was over.

We all miss her and the ward does not seem the same without her. Nurses and social workers and even the doctors have learned a lesson in courage and faith, and have seen an example of Christian character that they will never forget.—*Mary B. Bertram*, Director of Social Service.



Eight Days in March

They will have educational and spiritual value as well as financial results

IN THOSE localities where attempts have been made to commercialize, for private profit, the financing of church and missionary budgets, the 1934 Every Member Canvass will be of particular interest and value. The Canvass rests upon the scriptural basis which establishes giving for the Lord's work as an inseparable part of a genuine Christian life. To date no report has been received of any church which had put on a well prepared Every Member Canvass abandoning it in favor of the chance that members may earn enough commissions on merchandise to pay the pastor's salary. In the face of active propaganda in favor of schemes that owe their motive force to the acquisitive instincts of their sponsors, there has been evidence of a growing interest in Baptist churches in the plan which thousands of churches of all denominations have put to the test of practical experience. The demand for the materials supplied to chairmen and committees indicates that more churches than ever before are disposed to educate their

members with the idea that admission to church membership involves sharing burdens as well as privileges.

Many Baptist churches, as a result of long usage, arrange their affairs with reference to the calendar year and hold their Canvass in the autumn or winter. Yet such churches have to a great extent adopted the methods and material produced in connection with the denominational program. Each year some churches change to the fiscal year plan and the Simultaneous Canvass tends to become in fact what it is in name.

It is expected that this year a record number of churches will complete their Canvass at the same time, March 11-18.

Even if no Every Member Canvass were held, the activities of the period of preparation would be of permanent value. Churches will receive more than financial benefits in return for their efforts. This year's program for the three weeks of preparation is built upon the total experience of the denomination since the Canvass was made a major Northern Baptist objective.

SPECIAL OFFER ON PROPHETIC BOOKS

What of the Night?

By DR. ARTHUR I. BROWN

Noted Scientist and Eminent Physician

When will the Age end? — Will we ever write 1937? — How near are we to the reign of the Antichrist, the Great Tribulation and the Battle of Armageddon? — Is another World War imminent? — What national changes will occur during the next few years? — Can we determine with any degree of certainty the End-Time Period? — What of the Revelations of the Occult? — What of Russia? — When will the Saints be Translated? — How will the End come?

The above are some of the startling questions answered by Dr. Brown in this Amazing Book. So great has been the demand for this book that 50,000 copies have been printed since March 1931. New, improved edition. See Publisher's Address below.

Price 35 cents, 3 copies \$1.00

"The Great Tribulation"

A NEW BOOK

By REV. T. RICHARD DUNHAM

Foreword by William L. Pettingill, D.D.

Here is the most complete treatment of this subject we have found anywhere. It shows what The Great Tribulation is, when it will take place, whom it will affect, who will escape it, when it will end, and what the outcome will be.

Dr. Pettingill says, "Mr. Dunham has put us all in his debt by writing on this subject, and his testimony as set forth in the chapters of this book will be found to be clear and convincing."

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The reports of many churches and the counsel of many pastors have entered into its composition. If it did nothing else, the fresh information regarding missions, the improvement of morale as a consequence of definite service in connection with the Canvass, and the renewal of contact with inactive members would be worth while.

They Did not Depend on Salesmanship or Commissions

In the recent Every Member Canvass of the First Baptist Church of Sanford, Maine, there were 224 definite pledges and 31 other members took envelopes. The amount pledged for current expenses was \$3,350; for missions \$2,275; an increase in the current expense budget of \$1,450 and a gain for missions of \$425. In addition to this pledged income the church will have its current-expense plate offering amounting to about \$550. Last year 123 members pledged and 11 used envelopes.

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

The Board of Missionary Cooperation, 152 Madison Avenue, New York, N. Y.

A Code for Program Builders

(Continued from February issue page 127)

"A subscription list for MISSIONS equal to at least ten per cent of the church membership" is the next point. The program committee can cooperate with the Club Manager by putting on a MISSIONS program. Several fine suggestions, including "Missions Speaks" (prize-winning program in 1932) and a poster demonstration given by Mrs. J. T. Crawford at the Kansas State Convention meeting, can be had free. Write to MISSIONS, 152 Madison Ave., New York. Occasionally review special articles, in this way bringing the magazine to the attention of the members. Have one subscription for the use of the program committee. "MISSIONS is not a luxury, but a necessity for those who want to extend their mental horizon as well as their spiritual vision."

"Participation in White Cross work"—this, too, can be featured in the Society's program. Secure all possible information concerning the missionaries to whom your White Cross gifts are sent, and dramatize the packing of gifts and supplies. *The Late Sally* (10¢) is fine for this.

"Engaging in Christian Americanization work" can be visualized by inviting a group of foreign friends to take part in the program. (See Santa Ana's plan in October MISSIONS.) Feature the contribution made by other races to our national life. Show something of their cultural and racial background. Write to Christian Americanization De-

partment, 2969 Vernon Avenue, Chicago, for program helps.

What can the program committee do to help reach the goal

"Every member of the Society contributing to the missionary work of the denomination?" First, visualize the denominational budget and your church's part in it, stressing not money, but *people*—our missionaries and the many thousands reached by their ministry and message. This can be done by impersonations, tableaux and posters. Drama-



Magnificent America! Especially ALASKA

Can you see America with us this summer? A group of Christian Journal readers are going West together in July.

Our party will travel in first class style — private Pullman and diners — to the Coast, seeing Yellowstone and Glacier Parks enroute.

At Seattle we'll embark on a luxurious steamer and glide lazily through the peaceful waters of the Inside Passage — up the Alaskan coast. We'll see Nature's grandest sights — glaciers — waterfalls — old missions — romantic gold-rush towns — Northern Lights — dazzling fields of flowers at the foot of snow-capped mountains.

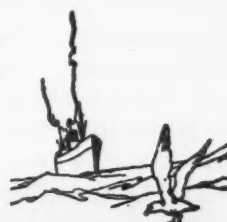
We'll be gone twenty-one eventful days. With congenial companions all the way. And the rates are especially low. Just fill in the coupon and learn the total cost — right from your home town. There's absolutely no obligation.

Burlington Route **Alaska S. S. Co.**
Spokane, Portland & Seattle R. R. Co.
Northern Pacific Ry. Co. **Great Northern R. R. Co.**

Mr. H. R. Bowler, Baptist Headquarters
 152 Madison Ave., New York

Dear Mr. Bowler: Please let me know complete details and cost of the "Christian Fellowship Tour" to Alaska.

Name
 Address
 City State



tize the division of the budget, illustrating the work of each of the participating organizations. (*A Book of Remembrance* will prove helpful. If your Society is using the Silver Gift box arrange to give the play "You." All through the year let some part of each program emphasize stewardship—of time, talents, and possessions. (Helpful leaflets and devotional outlines are available.)

In churches where there is already organized work for girls and young women (World Wide Guild and Children's World Crusade), the program committee will do well to build these groups into the life of the Society by means of special programs. Plans used by two prize-winning Societies are described in October and

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November MISSIONS. Debates, essay contests, plays—these are only a few of the methods successfully used.

(NOTE: All of the above mentioned publications, unless otherwise specified, can be obtained from your State Convention office. If you wish further suggestions on any of the points listed, write to the Conductor, sending a stamped, self-addressed envelope.)

Dramatizing Annual Reports

Following the theme of the year, *Stewardship*, the Woman's Missionary Society of Calvary

Church, Washington, D. C., chose as the topic of its annual meeting, "Rendering an Account of Our Stewardship." Mrs. O. E. Haines describes the meeting as follows:

"After special musical numbers the Parable of the Talents was given in pantomime. As a setting, the stage, with the help of crêpe paper in a stone design, white pillars, ivy and palms, was made an open court—with slight shifting for the market scene in the parable. The parable was read with appropriate piano accompaniment. At the conclusion of the pantomime, the reader linked the thought of stewardship in the parable to our work as a church and society. Then came the annual reports of officers and chair-

(Continued on next page)

He Lives Mostly in the Past

A veteran preacher tells how the magazine, awakens memories of the past and how each issue leaves him in a reminiscent mood

By DAVID COLE

ONE of the first things I noticed recently in MISSIONS was a picture of Monterrey with its ominous "saddle mountain" in the background. I once spent six weeks there in the interests of the American Bible Society. While I was there volunteer workers from the various churches sold 10,000 Bibles, Testaments, and Portions. The article was written by Dorothy Detweiler. The last time I saw her she was two or three years old and was living in Ponce, Puerto Rico. Turning the page I come to a picture of Puebla. It was here that I met Dr. Brown. I was strolling along the street one chilly morning when I saw his name on the door. I entered, introduced myself, ate breakfast with his family and spent the day with them. I have exchanged letters with him since then, but have never met him again.

So Dr. Abernethy is our new president? He was my pastor in Kansas City.

In the same issue is an article on "Losses and Gains" by Owen Brown. I was once in an association meeting with him just after he left the seminary,

but did not get a chance to speak to him. I was pastor once at Cato, Kansas, where he was born, converted, and baptized, so I feel that I know him.

Then there is a review of a book by Dr. J. H. Franklin. I met him years ago when he was known as "the most eminent Baptist minister in the country,"—at Cripple Creek, Colorado.

I looked closely at that picture of the W. W. G. at Puerta de Tierra. I once lived for several months at Santurce and had to pass through Puerta de Tierra on my way to and from San Juan. It was in Puerto Rico that I found my wife.

I noted the program put on by the Guild of El Cristo. It was at El Cristo that I got my first experiences in the tropics. I suppose that Loida Montel is the daughter of Maximino Montel. He was one of the students there. I wonder which one of the girls he married. And this Sara Molina? Is she a relative of Enrique Molina? I once spent six weeks with him in Bayamo. His father-in-law, Francisco Pais, married me in Havana.

So you see every copy of MISSIONS stirs me deeply. I am getting old and am living mostly in the past.

men of committees, all with the stewardship thought in mind. Each woman, at the conclusion of her report, bowed in a moment of silent prayer, as she laid the report—the symbol of a year's stewardship—on the altar. The program was concluded with a searching talk on buried talents."

Another suggestion for dramatizing the reports will be found in *Program Pointers* (sent free on receipt of a stamped self-addressed envelope).

"Modern Deborahs"

There should be an increase, rather than a lessening, of our interest in civic questions, and program chairmen will welcome this suggestion from Mrs. Grant M. Hudson, of Lansing, Mich.

Devotions: Women Who Made the First Page in Bible Days—Judges 4: 4-10; Esther 4: 14; Acts 9: 36-42; Acts 16: 14, 15.

Ten-minute talk: Where My Country, State, City, Stands Today.

Three ten-minute sketches of Ruth Bryan Owen, Frances Perkins, and Grace Abbott. (Material for these will be found in September *Delineator* and October *Woman's Home Companion*.)

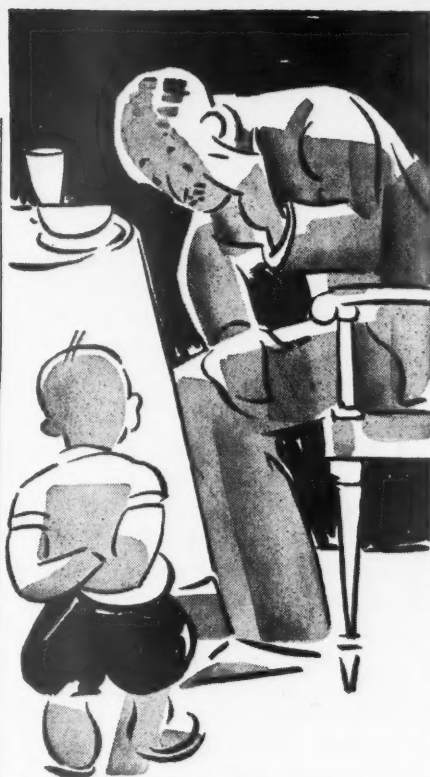
If desired, a play, *This Ought Ye Also to Have Done*, may be substituted for the biographical sketches. (Order from Women's Home Mission Society, Methodist Episcopal Church, Cincinnati, Ohio.)

Tours to Berlin

In addition to the tours by the Walter H. Woods Co., 80 Boylston St., Boston, Mass., as announced on page 132, private parties will also be arranged as was done in 1923 to Stockholm.

Already announced are tours by Mr. E. P. Gates, 12 Alma Ave., Belmont, Mass. (See *MISSIONS*, February, 1934, page 118), and by Rev. Herbert Hines, Springfield, Ill.

Others will be announced later.



"I'm not saying a word
against our mother

but why doesn't
she get us
PETTIJOHN'S?"

*Menfolks, young and old, long
for a different cereal. And
Pettijohn's is different. Flavo-
ry, golden flakes of real
whole wheat! Cooks, mind
you, in 3 to 5 minutes!*

YES SIR! The women keep on serving the same old breakfast until one fine day the menfolks'll say: "Either we get a different cereal around this house or else!"

Don't let this happen! Fend off revolution with Pettijohn's—the only hot cereal that's really different. Pettijohn's is real whole wheat. To make it, the firm, golden entire wheat kernels are flaked instead of ground. That's why Pettijohn's is never mushy. Why it has that crisp, luscious "cracked-wheat" texture. Why it cooks in 3 to 5 minutes. In addition, Pettijohn's brings you bran as Nature intended you to eat it. With the rest of the whole wheat berry.

If you believe in real whole wheat, if you long for a change at breakfast, get Pettijohn's today.

Pettijohn's

**Rolled Wheat with
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Product of The Quaker Oats
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Caught by the Camera

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WANTED

The Northern Baptist Convention Annual for 1919 was printed only for delegates to the Convention that year. Copies are very rare, so that it has been impossible for even the American Baptist Historical Society to supply a copy to each of a very few important permanent reference libraries. Other years of the Annual are also rare, especially 1911, 1918, 1928, 1929, 1931 and 1932. Write to the American Baptist Historical Society, Chester, Pa.

Three issues of *The Baptist*, January 1, 15 and 22, 1921, are greatly needed to complete a set for permanent use in an important reference library. Any one who has kept his file and would like to place it where it will be of permanent use, is earnestly requested to write to the Society as above.

A New Program of Scripture Readings

The second series of daily scripture readings for 1933-34 covers the period from February 14 to Easter Sunday. The references are those recommended for the corresponding days in "The Fellowship of Prayer." President Abernethy selected the references for the section intended for use from Easter to the close of the annual meeting of the Northern Baptist Convention. For Easter Sunday the suggested reading is Luke 24:1-31, but all other references in this section are to the Old Testament.

January Picture Contest

The picture published on page 41 in January issue showed students making experiments in the chemistry laboratory at Morehouse College, Atlanta.

Prize Winners: Complimentary subscriptions to MISSIONS for one year are awarded to Mrs. Edgar Lewis, Denver, Ind.; Miss Olive A. Warren, San Pedro, Cal.; and Mrs. George H. Cross, Muskegon, Mich. Three are awarded as the second and third happened to come in the same mail.

Honorable Mention: Mrs. Laura Trachsel, Eugene, Ore.; Mrs. John R. Yeaton, Islesboro, Maine; Mrs. H. W. Bell, Fremont, Ohio; Mrs. Eugene B. Abbott, Painsville, Ohio; Miss Minnie S. Dye, Alameda, Cal.; Mrs. George Stambaugh, Washington, D. C.; Mrs. Wallace Benton, Granada, Minn.; Mrs. C. H. Hallowell, Norwood, Mass.; Mrs. J. W. Ashley, Parkersburg, W. Va.; Mrs. A. Orman, Schenectady, N. Y.; Mrs. Frank Wadsworth, McGraw, N. Y.; Mrs. H. W. Prescott, Newburyport, Mass.; Mrs. L. C. Blake, Estherville, Iowa; Mrs. Ella M. Hart, Auburn, Ill.; Mrs. Rees G. Wil-

liams, Granville, N. Y.; Mrs. Mary E. Trimble, Warren, Pa.; Mrs. E. O. Fifield, Milford, N. H.; Mrs. Victoria Lucas, Sandborn, Ind.; Mrs. Ella Callaghan, Mt. Sterling, Iowa; Mrs. Lena Durham, Stonington, Ill.; Mrs. Nellie Londenback, Urbana, Ohio; Mrs. J. L. Forren, E. Rainville, W. Va.

Are You Going to Alaska?

HAVE you been following the announcements about the tour to Alaska projected for next summer for readers of religious periodicals? If so, you will be interested in the following facts about Christian missions in that northwest section of North America.

The base for missionary work in Alaska was laid by the Greek Orthodox Church of Russia, which to this day maintains active interest in Alaska. Its bishops and priests officiate in churches at Sitka, Kodiak, Unalaska, St. Michaels and mission work at Ikogmut and elsewhere. Their field of operations lies largely on the fringing islands of southern Alaska and in the Aleutian Archipelago.

Protestant missions came about through the effort of the United States Army stationed at Sitka and Wrangell. Wives of army officers were continually writing friends concerning the need of missionaries. In 1877 the first Presbyterian mission was established by Dr. Sheldon Jackson. This eventually increased to six, Wrangell, Sitka, Hooniah, Howkan, Haines and

at Point Barrow. The most important work has been the development of the Sitka Industrial School, which accommodates 160 pupils.

The efforts of the Baptists in Cook Inlet, on Copper River and Prince William Sound have been supplemented by the establishment of the Kodiak Orphanage. Read again Miss de Clercq's fascinating account of her visit. See MISSIONS, November 1933.

Of the six missions of the Methodists, the most important is the girls' home at Unalaska. The Methodists also have industrial orphanages at Seward and at Nome.

The Swedish Lutheran Church has three missions—at Yakutat, Golofnin and Unalaklik—while the Norwegian Lutherans have a station at Teller. The last three missions have become especially important from their associations with reindeer work.

The Moravians have a mission at Kivinak with two missions at Bethel and Carmel under contract with the United States Bureau of Education to establish schools. Bethel was founded in 1885. Its usefulness has become largely increased in late years by its herd of reindeer.

Missions at Cape Prince of Wales and on Shismaref Inlet are supported by the Congregationalists. The Eskimos from associations with whalers, liquor smugglers and prospectors, have great need of guidance.

Though late in entering the field, the Episcopal Church opened a mission and school at Anvik in 1887 and has been vigorously and steadily extending its schools, hospitals and churches. The most striking and favorable results are at Metlakatla where William Duncan has transformed the ferocious Indian tribes into a model self-supporting village of 1,000 people, comparing favorably with almost any village of its size in England or America for intelligence, morality and thrift.

SUNDAY SCHOOL LITERATURE

The Sunday School Literature published by the Union Gospel Press, of Cleveland, Ohio, follows the

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It believes and teaches Holy Writ in the

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Notice—The Bible Expositor and Illuminator, beginning Jan. 1, 1934, will continue to be a Quarterly in Monthly parts of 64 pages each. The three parts are sent quarterly in an envelope.

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Comforting, encouraging messages for Easter, Cheer to the Sick and Sorrowing, etc., — many with Bible Texts. Cards that are different — not found in stores — BOXED and UNBOXED. Excellent profit, no investment necessary. Write early for Catalog and attractive Sale Plans.

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THE LAST WORD

Surely you have again enjoyed this issue. Why not let others share your pleasure by sending a subscription to some friends?

It will cost only one dollar.

Address MISSIONS

152 Madison Ave. New York

Ten Months of Recovery

A PERSONAL COMMUNICATION *from* THE EDITOR

Dear Friends of MISSIONS:

TWELVE months ago MISSIONS, like other religious periodicals, was in the throes and woes of depression. Each month with unfailing regularity was recording a decline in subscriptions, culminating in March during the nation-wide bank closing. Shortly thereafter came a change. Doubtless this corresponded to the beginning of recovery throughout the country.

Since May there has been a modest but steady upward trend in subscriptions. For the past ten consecutive months *not a single month has shown a decline*. Here is the ten-months' record:

MAY — Net Increase	8	OCTOBER — Net Increase	63
JUNE — Net Increase	3	NOVEMBER — Net Increase	135
JULY — Net Increase	1	DECEMBER — Net Increase	155
AUGUST — Net Increase	103	JANUARY — Net Increase	445
SEPTEMBER — Net Increase	68	FEBRUARY — Net Increase	128

TOTAL NET INCREASE FOR TEN MONTHS 1,109

To take care of this increased circulation and to supply the enlarging demand for sample copies, the monthly printing now exceeds 30,000 copies.

Several conclusions are warranted. It evidences financial recovery throughout the nation, after four long, lean years of hard times. It means that the missionary enterprise is still of affectionate concern to Northern Baptists. It reflects the coöperation of pastors and the loyalty of thousands of subscribers who during these ten months promptly renewed their subscriptions. Above all, it testifies to the devotion of the Club Managers in the churches, than whom the magazine has no friends more faithful or sincere.

To YOU who helped make this upward trend possible by renewing your subscription or by joining MISSIONS' family for the first time, MISSIONS expresses hearty and sincere thanks.

To YOU whose subscriptions expire during the coming months, MISSIONS makes an appeal. Will YOU not also show your loyalty, and promptly renew? In this way YOU can do your part in assuring for MISSIONS another year of increasing service to the denomination and its missionary interests.

If you will do this, we will do our utmost to give you a magazine that you will enjoy, and that each month will bring windows to your home through which you may look out upon the whole world and see the cause of Christ advancing in the hearts of men.

Faithfully yours,

WILLIAM B. LIPPHARD, *Editor*